The Christian Century

PUBLISHED WEEKLY

Sailing into Rough Waters
An Editorial

The 'Monitor' Is Unique
By Nathanael M. Guptill

The Kingdom of God
A Meditation by Albert Schweitzer

September Survey of Books
Reviews of Ten Important New Volumes

SEPTEMBER 7, 1955

In This Issue

Nathanael M. Guptill

is minister of the First Church in Newton (Congregational), Newton Centre, Mass., lectures at Andover Newton seminary, where for some years he was a full-time member of the faculty, and is the New England staff correspondent of The Christian Century.

James McBride Dabbs

is an elder in the Southern Presbyterian church, a former college professor, and has contributed many essays to The Christian Century. He lives on a farm near Mayesville, S. C.

Albert Schweitzer

wrote the "meditation" in this issue for James Edward Doty, minister of the First Methodist Church, Lynn, Mass., while Dr. Doty was visiting Lambaréné early this summer. The Christian Century is able to publish it by Dr. Doty's kind permission. Dr. Schweitzer wrote originally in German, then made the English translation presented here.

William Hordern

has since 1949 been a professor in the department of philosophy and religion at Swarthmore College at Swarthmore, Pa.

C. Eugene Conover

is professor of philosophy and chairman of the department at Lindenwood College, St. Charles, Mo.

William H. Hamilton

is assistant professor of Christian theology and ethics at Colgate Rochester Divinity School, Rochester, N. Y.

K. E. Boulding

the distinguished English-born Quaker economist, has been working for the past several years at the Center for Advanced Study in the Behavioral Sciences, Stanford, Calif.

Richard M. Fagley

recently joined the staff of the World Council of Churches at its offices in New York city.

Russell Stevenson

has just assumed his new duties as director of the

(Continued in column 3)

Contents

Editorial
- Editorial Paragraphs 1011
- Sailing into Rough Waters 1014

Contributed Articles
- The 'Monitor' Is Unique, by Nathanael M. Guptill 1017
- The Plight of the Preacher, by James McBride Dabbs 1020
- How Can We Attain the Kingdom of God? by Albert Schweitzer 1021

Simeon Stylites: The Church of St. Demas..... 1022

September Survey of Books
- The Bent World, by J. V. Langmead Casserley ... 1023
- The Sources of Western Morality, by Georgia Harkness 1023
- Doing the Truth, by James A. Pike 1024
- Economics and Action, by Pierre Mendès-France and Gabriel Ardant 1024
- The Political Economy of American Foreign Policy, by William Y. Elliott *et al.* 1024
- Representative Government in Southeast Asia, by Rupert Emerson 1025
- Theology and Reality, by W. Norman Pittenger... 1025
- On Authority and Revelation, by Soren Kierkegaard 1026
- Walt Whitman Reconsidered, by Richard Chase.. 1026
- The Fifth Amendment Today, by Erwin N. Griswold 1026

Correspondence 1027

News of the Christian World 1030-1039

The Christian Century

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

Paul Hutchinson, *Editor*
Harold E. Fey, *Executive Editor*
Margaret Frakes, *Associate Editor*
Theodore A. Gill, *Associate Editor*
Charles Clayton Morrison, *Contributing Editor*
Winfred Ernest Garrison, *Contributing Editor*
Cecelia C. Gaul, *Copy Editor*
Leonard S. Meyer, *Business Manager*

Staff Correspondents

John W. Abbott (New Haven, Conn.)
Gertrude L. Apel (Seattle)
C. E. Bryant (Waco, Tex.)
George Buckner, Jr. (Indianapolis)
F. W. Burnham (Richmond, Va.)
Walter D. Cavert (Syracuse)
T. P. Chalker (Birmingham, Ala.)
Mildred W. Cranston (Los Angeles)
William Dinwoodie (Cleveland)
O. B. Fanning (Nashville)
Kenneth J. Foreman (Louisville)
Harrison W. Fry (Philadelphia)
Nathaniel M. Guptill (Boston)
Wendell Q. Halverson (Chicago)
Edgar C. Hanford (Cincinnati)
Richard D. Isler (Hawaii)
G. Merrill Lenox (Detroit)
Harland G. Lewis (Hanover, N. H.)
Harold L. Lunger (Tucson, Ariz.)
W. E. McCormack (San Francisco)
Everett C. Parker (New York city)
W. K. Patterson (Kansas City, Mo.)
Charles A. Puls (Madison, Wis.)
F. E. Reissig (Washington, D. C.)
W. W. Richardson (Providence, R. I.)
Henry G. Ruark (Laurinburg, N. C.)
Samuel A. Snyder, Jr. (Baltimore)
John T. Stewart (St. Louis)
Mark A. Talney (Portland, Ore.)
Norman Temme (Omaha)
W. L. Thorkelson (Minneapolis)
O. M. Walton (Pittsburgh)
James P. Wesberry (Atlanta)
J. Clyde Wheeler (Oklahoma City)
Edward L. Whittemore (Denver)
Hugh J. Williams (Puerto Rico)
Marshall Wingfield (Memphis)
G. Baez-Camargo (Mexico)
João Del Nero (Brazil)
Darley Downs (Japan)
Cornelio M. Ferrer (The Philippines)
Thomas S. Goslin (Buenos Aires)
E. Guseon (Turkey)
Homer R. Lane (Saskatoon)
Innes Logan (Scotland)
Focko Lüpsen (West Germany)
James R. Mutchmor (Toronto)
J. O. Norel (Holland)
Cecil Northcott (England)
P. Oommen Philip (India)
Stanley G. Pitts (South Africa)
DeCourcy H. Rayner (Montreal)
Alex. G. Russell (Australia)
Howard Schomer (France)
Winburn T. Thomas (Indonesia)
Robert B. Tillman (World Council)
Malcolm Wilson (New Zealand)
Pedro Zottele (Chile)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyright, 1955 by Christian Century Foundation. All rights reserved.
Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.50 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copies, 20 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

Sept. 7-11. National Baptist Convention, U.S.A., Inc., Annual Meeting, Memphis.
Sept. 12-16. Congregational Christian-Evangelical and Reformed Social Action Institute, Chicago Theological Seminary.
Sept. 18-22. Evangelical and Reformed General Council Semiannual Meeting, Kansas City, Mo.
Sept. 19-30. National Lutheran Council Semiannual Division Committee Meetings, Chicago.
Sept. 20-22. Church of God (Anderson, Ind.) First World Missions Convention, Dayton, Ohio.
Sept. 21-22. National Lutheran Editors and Publishing House Managers Association 43rd Annual Meeting, Philadelphia.
Sept. 22-23. National Council of Churches Bureau of Church Building Conference, Framingham, Mass.
Sept. 23-27. International Assembly for Lutheran Church Music, Amsterdam, Holland.
Sept. 25-27. Disciples of Christ Area Assembly, Lynchburg, Va.
Sept. 25-Oct. 2. Christian Education Week (N.C.C. Division of Christian Education).
Sept. 27-30. Synod of Western District of the Moravian Church (Northern Province), Madison, Wis.
Sept. 28-30. Disciples of Christ Area Assembly, Pittsburgh.
Sept. 30-Oct. 4. Methodist Youth Fellowship Regional Christian Witness Mission and Workshop Conference, Pittsburgh.
Oct. 1. United Lutheran Woman's Missionary Society Triennial Convention, Cleveland.
Oct. 2. Worldwide Communion Sunday.
Oct. 2-4. Disciples of Christ Area Assembly, Atlanta.
Oct. 5-6. N.C.C. General Board, Pittsburgh.
Oct. 5-7. Disciples of Christ Area Assemblies, Cincinnati, St. Louis.
Oct. 6. American Bible Society Board of Managers, New York city.
Oct. 9. Men and Missions Sunday.
Oct. 9-11. Disciples of Christ Area Assembly, Omaha.
Oct. 9-15. Churchmen's Week.
Oct. 10-13. Southwestern College Smith-Willson Lectures, Winfield, Kan.; theme: "Toward a Christian Philosophy of Life"; Harold A. Bosley, speaker.
Oct. 12. United Church Men's Rallies.
Oct. 12-14. Disciples of Christ Area Assembly, Colorado Springs, Colo.
Oct. 13-29. Moravian Church (Northern Province) Annual Meetings, Bethlehem, Pa.
Oct. 15. Laymen's Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)

Church World Service program in Asia and other non-European areas.

William H. Kirkland

is professor of systematic theology at Garrett Biblical Institute, Evanston, Ill.

Paul L. Holmer

is professor of philosophy at the University of Minnesota, Minneapolis.

W. Dean Hopkins

is a member of the law firm of McDonald, Hopkins, Hood & Hardy, Cleveland, Ohio.

The Christian Century

UNDENOMINATIONAL

VOLUME LXXII CHICAGO, SEPTEMBER 7, 1955 NUMBER 36

EDITORIAL

Church Statistics Show Boom Still Booming

CHURCH STATISTICS for 1954, released this week with publication of the annual *Yearbook of American Churches* by the National Council, show that there has been no slackening in the pace at which church memberships, Sunday school enrollments, additions to the clergy and establishment of new congregations have been increasing. No doubt about it—there's a church-joining boom on, and it continues to gain momentum. Whereas in the fifteen years before 1940 church membership increased by a gratifying 10 million, in the fifteen years since then it has gone up by 32 million! At the end of last year 97,482,611 Americans were church members. This works out to 60.3 per cent of the population of the continental United States, and it contrasts with the less than 20 per cent who held church membership in the "good old days" a hundred years ago. Population went up 1.7 per cent last year, but church membership grew 2.8 per cent. Protestants gained 1,286,817, Roman Catholics 927,071. For the first time the Jewish figures showed a notable increase—up half a million to 5.5 million. In 1940 Protestants made up 28.7 per cent of the population, Roman Catholics 16.1 per cent. Today the respective figures are 35.3 and 20 per cent. Sunday schools now enroll 37,623,530, an increase of 6.3 per cent last year. All but 7 per cent are in Protestant schools. Clergymen in active charge of local churches went up from 207,618 to 213,167. Statistics of this sort do not prove that religion is registering equivalent gains in shaping the nature of American life. But they are certainly to be preferred to figures that would suggest stagnation.

America and Britain Offer Aid to End Palestine Warfare

EVIDENTLY the United States and Great Britain regard the skirmishing that is increasing around Gaza, and the breakdown of the Israeli-Egyptian truce talks there, as an indication that renewal of open warfare in Palestine threatens. For this, we take it, must be the reason why Secretary of State Dulles offered his peace plan to the Arabs and Israelis on August 26, and why Great Britain the very next day offered to share in implementing that plan. The Dulles plan proposed: (1) That the 900,000 Arab refugees on Israel's borders be returned to their former homes in Israel, where that is feasible, or resettled in Arab countries. The U. S. would back an international loan to finance this, and would lead in river-control and irrigation projects to make productive the now arid lands on which the refugees might be settled. (2) The U. S., joined by Great Britain, would guarantee the territories of Israel and its Arab neighbors from invasion. (3) The two powers would try to help the contenders work out permanent boundaries for Israel, and the United States would favor a U.N. review of the proposal for internationalization of Jerusalem, to which the U.N. by resolution is now committed. The key proposal in this list is that promising a loan to finance the resettlement of the Arab refugees. That *could* break the log-jam. However, no one conversant with political realities in the Near East and the popular intransigence on both sides of the line, will expect that Mr. Dulles' plan will be accepted, even "in principle," at once. Its chances—if it has any—depend on a gradual perception by both Arabs and Israelis that no fairer or more favorable proposal is ever likely to be made. The U.N. Assembly, reopening this month, will give American and British representatives an opportunity to press this view in behind-the-scenes contacts with Arab and Israeli leaders.

Has the State Department Clamped on the Brakes?

EVER SINCE GENEVA there has been some disquiet as to the spirit in which the state department would follow up the lead President Eisenhower gave there toward ending the cold war. Implementation of the generalized proposals approved by the heads of the Big Four, it should be remembered, is to be passed back to the foreign ministers when they meet next month. And diplomats seem to have an infinite capacity for delay. Their caution, admittedly in large measure a product of experience, can become so cautious that nothing is accomplished. Is this already beginning to affect U. S. policy? Disturbing signs pointing in this direction are appearing. The speech which the President delivered before the American Bar Association on August 24 was one. The words said nothing which has not been said in this country before, but the spirit was entirely different from that in which Mr. Eisenhower spoke at Geneva. There he spoke with hopeful expectation; his speech to the lawyers was a "Whoa, Dobbin, slow down" performance. (Incidentally, when he admonished the Russians that "domination of captive countries cannot longer be justified by any claim that this is needed for purposes of security," did any thought of Morocco flit through his mind?) The stalled negotiations with Red China for release of civilians are a second worrisome sign. It is reported that the two ambassadors have reached a

stalemate over the demand of the Chinese Communists to be furnished with full data on all the Chinese nationals now in this country in order to discover which ones want to go home. Could not this difficulty be met with full protection for these Chinese and their families in China if all of them were simply given U. S. visas for departure which they could exercise at any time at their own option? Perhaps the most alarming development of all was the obviously inspired dispatch in the *New York Times* on August 26 which stated that "official Washington" has decided to take a very cool attitude toward any atomic disarmament proposals which may be submitted to the session of the U.N. disarmament committee that has just opened. "Official Washington," said this report, intends to continue to put its trust in "the capacity for massive atomic retaliation." Caution is needed in dealing with the communists, but there is as yet no conclusive reason to decide that the Russians are insincere in seeking atomic disarmament and an end to the cold war. Reasons, in fact, multiply to think the opposite. The American people, we are sure, want their government to pursue with determination disarmament and a working peace. They do *not* want the U. S. maneuvered back into a position where it seems to other peoples to be a roadblock on the path to peace.

The New Code for War Prisoners

PERHAPS the only American civilians competent to judge the code promulgated by President Eisenhower for members of U.S. forces who may become prisoners of war, are former missionaries who underwent long imprisonment and brainwashing before they were allowed to leave China. We do not have the advantage of that experience in evaluating this code. Nevertheless, even from the prevalent comfort of our American way of life, we cannot help asking whether the code does not expect the impossible of those whom it evidently had mainly in mind. For this code has been called forth to meet the problems which arose in the prison camps of North Korea, not such camps as American prisoners found in Germany and Italy where the Geneva conventions were usually observed. Food, sleep and life itself frequently appeared to depend on giving politically "correct" answers to their interrogators, and there is no question that most of the prisoners who did so believed that coercion relieved them of all moral guilt. The advisory committee which wrote the code in its accompanying report acknowledged that the comparative handful of P.O.W.s who went all the way in meeting their captors' demands were young boys who knew less about American history and politics, or what they were fighting for, than their interrogators. They had, says the committee, "lost their battle before they entered the service." And this "must never be permitted to happen again." How is it to be prevented? Virginia Pasley's searching *21 Stayed*, a study of the backgrounds of the American prisoners who refused to return after Panmunjom, shows that most of them were green replacements when captured and that all of them were from that portion of the American public which gets only the sketchiest simulation of an education. In another war, are there to be no more conscripts of that sort? If there are, and they fall into hands as merciless as were the Chinese and Korean Communists, are they to be expected to live up to a code which, to them, will appear a death sentence? Of course, "ratting" on prisoner-comrades or betrayal of genuine military secrets is not to be condoned. But the new code's requirement that, beyond stating name, rank, service number and age, the prisoner shall "maintain absolute silence under military interrogation," places a demand on immature, often frightened and despairing boys which it seems almost inhuman to expect of them.

We're for More World Trade, But . . .

BY THIS TIME other nations must be growing tired of hearing that the United States is all for increasing its trade with them, and does not mean to discourage this when it boosts tariffs to keep their products out of our markets. The President went through that routine again late last month when he reluctantly raised the tariff on imported bicycles 50 per cent. Along with his act went a statement which, while spanking American bicycle manufacturers for failing to meet the importers (mainly British) in terms of a superior or matching product, piously asserted that although there was to be this increase in the tariff rate, the nation's "firmly rooted policy of seeking ever expanding levels of international trade and investment is in no way altered by this decision." To which the only expectable comment from abroad would be, "Oh, yeah?" Overseas, our Reciprocal Trade act must seem a jumble of concessions covering noncompetitive items surrounding one big joker—its "escape clause." Under this, when the Federal Trade Commission finds an American industry is being injured by imports, the President must raise the tariff unless he can present compelling reasons not to do so. That is what he did in the case of watches, thus damaging our relations with Switzerland. Now he does it for bicycles. To be sure, American bicycle-makers have increased their production over last year. Nevertheless the cry for "protection" was too strong to be resisted. For the British make bicycles of a kind which most bicycle-riders prefer to the heavy American product. If the actual policy of the United States is to be high tariff protection wherever imports could threaten American goods, why not say so and be done with it? It would at least be more self-respecting than a continuation of this business of saying one thing and doing another.

Argentina—Who Knows What's Going On?

NOT LONG AGO we referred to an acknowledgment by the *New York Times* that, despite its superb news-collecting facilities, it had never been able to get at the real inwardness of what was happening in Argentina. Now along comes that usually dependable guide through the dark spots in international affairs, the *Manchester Guardian*, to declare that "it is no use pretending that the picture [in Argentina] is clear." Confessions of this sort from such sources have a soothing effect on our own frustrations. For we have just received a letter from a prominent and perspicacious American whom we commissioned, at his sug-

gestion, to do a piece on what is going on in Buenos Aires, and he throws the assignment back on our desk. He has been to Buenos Aires, and across the river to Montevideo. He has talked to "everybody." He has compared notes with every journalist encountered. Now he tells us he wants no part of trying to say what the real situation is. Well, who can blame him? One day Perón is all through with dictatorship, and gives his opponents free use of the state radio; a couple of weeks later there is a general roundup of "conspirators" alleged to have plotted the president's assassination and the Peronistas announce the resumption of the "crusade of 1946." One day Perón gives orders to his puppet deputies to postpone indefinitely that convention to amend the constitution by separating church and state; within a week this apparent truce with the Roman Catholic Church is shattered by new charges that priests are leading "subversive activities." One day Perón seems to be taking orders from the army; now the army is proclaiming its alliance with Perón's hand-picked federation of labor. What do these wild swings of the pendulum mean? One can only guess. This is our guess: The struggle for power between Perón and the church is still in progress. Each contestant is finding the other more formidable than expected. If a stalemate approaches, then the army is likely to decide the issue by throwing its weight to one side or the other. In that event, we guess that it will throw it to the side of the church.

The Indian Ambassador And Sammy Lee

WHEN Ambassador Gaganvihari Lallubhai Mehta of India and his secretary stopped over between planes at the Houston airport, they were barred at the entrance to the restaurant and asked to eat in a small private room. This, it was at first explained, happened because Texas law forbids the serving of Negroes and whites in the same room, and the woman in charge of the restaurant mistook the men from India for Negroes. This was bad enough, but it was scarcely worse than an Associated Press dispatch from Washington which, in telling how the ambassador had been surprised at the apologies that soon began to roll in from all quarters, stated that he had been "segregated so deftly that he thought he was being honored." Whites who think that segregation can be enforced "deftly" are fooling themselves. Ambassador Mehta and his government did everything possible to minimize the incident, as the state department did everything possible to apologize for it. But it is impossible to undo the damage it has done. One incident of this kind, reported (and played up) in the press of Asia and Africa, will be remembered as a reflection of "Christian" America's real racial attitudes long after the speeches of American good-will ambassadors touring the non-Caucasian world are forgotten. That same melancholy fact applies in the case of Major Sammy Lee. This marine corps officer, veteran of the Korean war, Olympic diving champion and winner of the Sullivan award in 1953 as the outstanding American athlete, was turned down twice when trying to buy a home in California because his parents were Korean immigrants to this country. After great numbers of Americans had protested, and the vice-president of the United States had offered to help him, Major Lee found a community where he was welcome. "My belief in the American people," he now says, "is substantiated." Fine! But that end of the story will never catch up, in the Orient, with the first part, which was printed in every Asian paper.

Warn Against Violence on Television Programs

AFTER MONTHS of investigation and hearings the subcommittee of the Senate judiciary committee headed by Senator Kefauver has reported on the effect television is having on American youth. On TV programs, it says, "life is cheap; death, suffering, sadism and brutality are subjects of callous indifference, and judges, lawyers and law-enforcement officers are too often dishonest, incompetent and stupid. The manner and frequency with which crime through this medium is brought before the eyes and ears of American children indicates inadequate regard for psychological and social consequences." This will hardly come as a surprise to American parents. The Kefauver subcommittee states that it has no legal proof that TV crime and violence programs harm children. But it insists that in presenting such programs in such numbers at the time when most children are watching TV, the industry is taking a "calculated risk" with the children's future. It recommends various methods by which government agencies and local communities can keep a closer watch on such programs. The subcommittee's refusal to make sweeping and sensational recommendations is proof of the sense of responsibility which has governed its investigation; it should gain maximum attention for its report. We wonder, however, how much "calculated risk" the TV people see in what they are doing. The violent films which make up so much children's viewing are shown, we suspect, because they are the cheapest programs that can be put on to gather the largest audience. That's the "calculation," and the TV stations are content to let the "risk" take care of itself. If watchful supervision could make the industry's "calculation" actually take into account the "risk," improvement almost certainly would follow.

World Sends Aid to Flooded States

IT'S AN ILL HURRICANE that blows no good. Unexpected, unsolicited but still most welcome are offers of help from many countries to victims of the calamitous floods in the eastern states. Through the International Red Cross, through our diplomatic offices abroad and through other channels gifts are coming of funds and clothing and inquiries as to what other help is needed. Many of the givers or inquirers speak of their gratitude for American help received in the past, either recent or remote. The Netherlands remembered that we came to their assistance when the North Sea storms overwhelmed the dikes with which they protect their fertile fields. The Dominican Republic had not forgotten our aid when its island home was lashed by another tropical hurricane. Neither had Puerto Rico, although it suffered most in 1928 and 1932. Austria sent 1,000 medical kits from Vienna in appreciation of help received from America

during the Austrian floods of last year. Teachers from Austria, Belgium, Germany, Norway, Denmark, the Netherlands and the United Kingdom, who were visiting in Washington, took up a collection for the Red Cross. Our embassy and air force bases in Great Britain were pressed with offers of material and financial assistance. This evidence from abroad that American aid given in other times was not forgotten encouraged hard-pressed flood victims who were burying their dead, rebuilding their homes, digging out their factories, and trying to start all over again. It reminds the whole nation that life is still full of tests demanding courage and fortitude, that no man or nation is strong enough to dispense with the loyalty of friends. Help from overseas added incentive to the labors of the Red Cross, the Salvation Army and other agencies which were channeling the sympathy of the American people in multiplied forms of practical aid throughout the flooded area.

How High Are Total Liquor Costs in Your City?

DOES THE AVERAGE American city or county have any realistic appreciation of how much liquor costs it? Evidently the publishers of the Charlotte, North Carolina, *Observer*, did not believe so, for they recently published a three-part study of the actual price that city, and historic Mecklenburg county in which it lies, pay each year for liquor. Direct costs, the *Observer* concluded, reach $22 million a year. Indirect costs, estimated with the help of informed agencies and businessmen, the paper concluded reach at least $50 million a year. The total population involved, city and county, is around 175,000. That figures out to a liquor cost, direct and indirect, of more than $400 a year borne by every inhabitant of Mecklenburg county. And the *Observer* points out that this does not set any price on the "uncountable cost in broken homes, broken hearts, broken minds and broken spirits." "Drunks in Mecklenburg," it adds, "come unbelievably high." Would it not be a salutary thing if in other communities a similar investigation were made by groups or individuals whose findings would command confidence? We are sure that the *Observer* would gladly give inquirers the benefit of its experience as to where to look for figures on cost, both direct and indirect. Unfortunately, we are not so sure that all newspapers would be willing to give the results of such surveys the first-page treatment which the Charlotte study received.

Georgia Rescinds Resolutions But Retains Oaths

KEEPING THE RECORD up to date, here are three further developments in matters previously commented on in these columns. In regard to the integration of southern public schools, in Georgia the state board of education has rescinded its resolutions to revoke the license of any teacher who approved, or agreed to teach in, racially mixed classes, and to revoke the license of any colored teacher holding membership in the National Association for the Advancement of Colored People. (See the Century for August 24, page 965.) But the attorney general told the board that teachers must take an annual oath "to refrain from directly or indirectly subscribing to or teaching any theory of . . . social relations which is inconsistent with the fundamental principles of patriotism and high ideals of Americanism." That, he said, would accomplish the same purpose as the rescinded resolutions. In Texas, after 64 school boards had announced that integration would begin this fall, a suit filed at Big Spring by a group of Dallas and Big Spring men prominent in the Texas Citizens Council sought to block integration by enjoining the use of state funds in any schools not practicing segregation. However, on August 26, a district court refused to grant the injunction, so integration may proceed. ¶The army, after conferring with the Chicago park board, agreed that 3.2 beer should not be served at parties held on army posts located in city parks where outsiders are guests. (See the Century for August 31, page 988.) But the sale of 3.2 beer at army post exchanges on park district land will be continued. ¶Metropolitan Juhanon Mar Thoma appealed to members of the Mar Thoma Syrian Church of India to pray and fast each Friday to "overcome the disaster that has overtaken the church" in the suit by four laymen to enjoin him from exercising his episcopal functions. (See the Century for August 24, page 964.) ¶Senator McCarthy returned briefly to the headlines when the Catholic War Veterans in their annual convention voted to "commend [him] in his fight against atheistic communism and to give evidence of such backing." The convention also approved a bill to have "In God we trust" appear on all U.S. postage stamps. ¶The 128-year-old *Friend* and the 111-year-old *Friends Intelligencer* have merged in a weekly to be called the *Friends Journal*. William Hubben, a teacher at George School, will be editor-manager.

Sailing into Rough Waters

WHEN IT WAS announced, immediately after Congress adjourned, that a subcommittee of the Senate judiciary committee would conduct hearings on the separation of church and state, The Christian Century voiced its mystification and misgiving. (See "Another Senate Investigation: What Is Its Purpose?" August 17.) Now that a fuller explanation of what is contemplated has been made public, our mystification is ended but our misgivings have increased. The Senate subcommittee, we fear, is preparing to embark on a voyage over very rough waters—a voyage which could even carry the whole nation into a dangerous storm.

In an evident effort to allay misgivings such as ours, the subcommittee has published a "Memorandum of Instructions to Staff" and a questionnaire intended to mark out the lines for the first portion of its hearings, now tentatively set to start during the first week in October. The instructions state that the purpose of the hearings "will be to hear the opinions of witnesses . . . as to whether there may be need for congressional action." The questionnaire, consisting of eight questions, shows that the opening portions of the investigation will be devoted to discussion of proposed changes in federal laws or the provisions of the First

Amendment having to do with the separation of church and state, as well as with the interpretation of the Fourteenth Amendment which bars states from doing what the federal government cannot do.

I

Since our earlier editorial appeared a group of religious leaders in New York, including for the Protestants Dean John C. Bennett of Union Theological Seminary, has issued a statement of confidence in Senator Thomas C. Hennings, Jr., of Missouri, chairman of the investigating subcommittee. We share the group's regard for Senator Hennings. In our editorial on August 17 we called him "one of the best constitutional lawyers in Congress, and as fair-minded a man as that body contains." The staff instructions, now published, for the protection of the rights of witnesses appearing before the subcommittee are the best we have seen to govern any congressional hearing. They might well be copied by other committees.

Moreover, the general purpose of the subcommittee inspires respect. It is to conduct "a survey of the extent to which the constitutional rights of the people of the United States are being respected and enforced." One is a little startled when the subcommittee avows its intention of attempting "to examine the whole field of contemporary constitutional rights." When it goes on to enumerate four lines of inquiry, one perceives the ambitious extent of the undertaking: (1) a review of the Bill of Rights "article by article and clause by clause"; (2) an inquiry into the reserved rights not specifically mentioned in the Constitution; (3) a study of the rights named in the Constitution but not in the Bill of Rights; (4) a special study of the later amendments, especially the Civil War amendments. This is taking in a lot of territory for a subcommittee with only $50,000 to operate on and a half-session of Congress to operate in. But few will take exception to such a general purpose for these hearings, and certainly this paper does not.

However, a study of the questionnaire which is to give the hearings their start has increased, not reduced, our apprehensions. The key questions read:

> Do you regard the phrase "make no law respecting an establishment of religion" as a prohibition against any direct or indirect government aid to churches or religious sects?
>
> Or do you regard the language as banning preferential treatment of any particular church or religious sect while permitting government aid to religion generally or to the various churches and sects on a nondiscriminatory basis?
>
> Do you consider that the U.S. Supreme Court is correct in interpreting the religion clause in conjunction with the Fourteenth Amendment as constituting a prohibition against acts by state and local governments as well as against acts by the federal government?

This questionnaire is being sent broadcast, the purpose of the subcommittee being "to obtain for the record . . . a cross section of informed opinion." The questions quoted are to be answered "yes" or "no." Other questions call for extended expressions of opinion, and those who return the questionnaires are encouraged to file supplementary comments. Any citizen can obtain a copy of the questionnaire by writing the Subcommittee on Constitutional Rights, Committee on the Judiciary, U. S. Senate, Washington, D. C. The importance of doing so, provided the religion clauses of the First Amendment are something on which a citizen has convictions, should be clear. With the opening of the hearings less than a month away, the need for prompt action is also clear.

The chief counsel for the hearings, Lon Hocker, a former president of the St. Louis Bar Association, is quoted in the press as saying that "in a sensitive matter such as religion we do not wish to make the hearings a forum . . . for sectarian controversy." This is admirable. But the questionnaire, which Mr. Hocker certainly approved if he did not write it, virtually insures the very thing he says the subcommittee is trying to avoid. If the hearings are to follow the course indicated by such questions as Mr. Hocker and his staff are asking, they *will* plunge into sectarian controversy, and nothing can prevent it. It is amazing that, with a presidential election year just ahead, Congress should authorize the launching of such a controversy.

II

Let's be candid about this prospect. It can be argued that the questions we have quoted from the subcommittee's questionnaire are not necessarily sectarian. Perhaps so. But they have taken on sectarian connotations to such an extent that discussion of them will draw sectarian lines. This questionnaire—especially in the key questions we have quoted, but to a considerable extent in all its parts—is essentially a Protestant versus Catholic questionnaire. For example, that question as to whether the First Amendment forbids government aid to churches "on a nondiscriminatory basis" is the heart of the Roman Catholic contention for reversal of past decisions of the Supreme Court. If the subcommittee thinks the time has come when that interpretation of the opening portion of the Bill of Rights needs to be debated with a view to congressional action, well and good. But the subcommittee should not kid itself that this can be done without sectarian controversy.

Is it possible that the subcommittee, or its chief counsel, has not perceived this? Yes, we suppose it is. Mr. Hocker and Senator Hennings are Missourians, and it is only a few years since another Missourian, then President of the United States, touched off a national explosion by fooling around with another aspect of the church-and-state question which he obviously didn't know was loaded. The members of the Senate subcommittee and their staff could be equally innocent of any intent to stir up a national storm. But the innocence of their purposes will not change the consequences if they proceed. What they are asking for, and will get, is a renewed debate between Roman Catholics and non-Roman Catholics on the separation of church and state *plus* an invited surge of Roman Catholic criticism of the U. S. Supreme Court. (See the third question we have quoted.)

III

For every reason, this will be lamentable. For one thing, it will obscure the announced over-all purpose of the subcommittee's investigation. After a free-for-all sectarian fight over the first part of the First Amendment and recent decisions of the Supreme Court, the remaining hearings on other constitutional rights will command little attention. Indeed, it is quite possible that if the opening hearings on

separation of church and state develop into the sectarian clash foreordained by the subcommittee's questionnaire, the investigation will never proceed beyond that point. "Article by article and clause by clause" will hold few attractions after Article I, Clause 1, has produced a hurricane.

Moreover, the precipitation of any such national and wholly unnecessary storm would be folly. The Founding Fathers wrote separation of church and state into our federal constitution with the addition of the Bill of Rights. Their action in so doing represented a repudiation of European and colonial practice, adopted because of their profound conviction that experience had shown an official commingling of church and state to be a prolific source of national evils. In providing for such separation they were so truly reflecting the mind of the American people that practically every state, in writing its constitution, adopted similar provisions.

Any attempt to change our federal or state constitutions in this respect would be an attempt to alter the basis of our American democratic system, and would be fought to a finish by, we are confident, a very large majority of the American people. (Including many Catholics.) But application of the constitutional principle to specific issues of public policy must be left to the courts, unless the nation is to be kept in constant turmoil over this issue. Deliberately to make Congress a forum for its debate is to invite a national forensic dogfight.

IV

The subcommittee is likely to reply that it has no intention of allowing its hearings to degenerate into an attack on either the prerogatives or the decisions of the courts. Its staff instructions state that "having in mind the principle of separation of governmental powers, the subcommittee in this survey will not concern itself with problems capable of full solution in the courts." But the avowal of this restriction makes us wonder again whether the subcommittee and its staff have thought through what they are getting into. To be sure, "full solution" is a tricky phrase, and "capable" an even trickier word. But if this portion of the instructions should be given its ostensible meaning, it is hard to see how the questions we have quoted can have any purpose unless the subcommittee contemplates the possibility of recommending to Congress and the nation repeal of the present First and Fourteenth Amendments and the adoption of some other form of constitutional guarantees in their places. And this we cannot conceive as possible.

It is, we are aware, very late to suggest an alteration in the subcommittee's plans. Nevertheless, our apprehensions as to where those plans are heading makes us wish that the subcommittee would think again on the wisdom of another approach to its assignment. If it will not reconsider, if it holds that matters have proceeded too far to permit any other course than launching its investigation along the lines laid down by its questionnaire, then those Americans who believe in the separation of church and state must prepare for battle.

And here, surely, is one issue on which the National Council of Churches should publicly and actively line up with Protestants and Other Americans United for Separation of Church and State. (See the letters on page 1027 of this issue.) Indeed, on this issue P.O.A.U. is an organization providentially in being to bring all who believe in the separation principle—the N.C.C., the National Association of Evangelicals, Unitarians and Universalists, the "fringe" sects, Christian Scientists, Mormons, Orthodox, Conservative and Reform Jews, individual Roman Catholics, citizens with no church affiliation—to bring them all into a working alliance to make sure that its constitutional basis is not weakened but reaffirmed.

VERSE

The Spring

THE water's fingers shift, by sand and sand,
A little hummock where the dull frogs leap,
Leaf shadows in the draft stirred as I stand
Above the spring before I drink it deep.

I drink because I thirst, but in what spring
Of spirit springs the clear awakening
Of water into worship for the spring
That slakes—and wakes—the deepest thirst I bring?

SARA DEFORD.

One Flame

ONE flame came at me, from the outer runs,
That melted silver, floated gold and burned
Me with the fire of eternal suns;
It was the bright new word of Him I spurned.
Some pray with perfumed rhythms of accord,
And lilting accents full of scented peace;
But I have heard the whisper of my Lord,
And I am deeply seared beyond release.

One flame has spoken from the cloak of night,
One flaring thought has burned away my dross;
And now I see the world with bitter sight,
I understand a sunrise on the cross.
For those who would still sleep in Galilee
Must face a dark Jerusalem, and see.

MANFRED A. CARTER.

Song of the Divine

THE song of the Divine needs many ears,
For like a symphony that must be heard
Over and over, so the living Word
Accumulates with numbers and with years.
It has a rhythm one can rest upon
As on a grassy hill beneath the sun
Where, sprawled to earth and watching the clouds run,
A gazer on the sky goes on and on.
It is an undulation lifting up
The body and its sentience to a height
Where unity becomes the rule of right
And numbers flow like liquid from a cup.
It is the melody a person hears
When all the work is done and thinking clears.

GEORGE R. VAN ALLEN.

The 'Monitor' Is Unique

By Nathanael M. Guptill

MORE THAN 180,000 families of all religious faiths scattered over all the continents depend for their understanding of the news on a daily paper (a) that is published by a church which insists that its editorial position shall be frankly and steadfastly Christian, (b) whose journalistic excellence is such that since 1915 it has won more than sixty awards in city, national and world competition. These have recognized eminence in the areas of editorial content, news reporting, photography, typography, composition, cartoons, sports coverage and so on.

Two such qualities in the same paper make the *Christian Science Monitor* unique as a journalistic institution.

There are hundreds of denominational journals, but none begins to compare with the *Monitor*'s standards of news coverage. Perhaps the two which come closest are the *Osservatore Romano* of the Vatican and the *Deseret News* of Salt Lake City. Neither of these fine papers, however, measures up to the *Monitor* in the maintenance of worldwide news gathering agencies, nor do they command the great audience beyond their own denominations which the *Monitor* enjoys.

There are hundreds of good secular newspapers in these days when the free press is the pride of the great democracies. Yet even the best of them leave much to be desired when their policies are judged by Christian standards. While they have respect for truth, the truth is often printed without concern as to how many it injures, and the flamboyant way in which products harmful to society are advertised is an offense.

The story of the *Monitor* is proof that religious journalism need not be narrowly sectarian or professionally incompetent. It is also proof that there is a substantial demand in this world for news coverage which is neither sordid nor sensational but objectively presented against the background of Christian idealism.

I

To understand the *Monitor* we must take it for what it is, namely, a publication of the Christian Science movement offered as a service to humanity. It is not unrealistic to say that just as most Protestant denominations pour their missionary zeal into evangelistic, educational, agricultural and medical missions, and as the Friends and Unitarians interest themselves primarily in social service and relief activities, so the Christian Scientists present their great daily newspaper as their major extracurricular contribution to the general good of mankind.

It all began in 1908 when Mary Baker Eddy, then 87 years old, asserted with characteristic forthrightness, "God calls upon me to found a daily newspaper, and its name shall be the *Christian Science Monitor*." In less than six months the staff was gathered, the presses rolled and the first issue appeared. From the beginning it was made clear that this was to be a real *news*-paper, not a "house organ" nor a "voice to rally the faithful" after the usual denominational pattern. Some have put forward a theory that Mrs. Eddy was moved to establish the *Monitor* by the shabby and sensational treatment she had experienced at the hands of the press of her day. Whatever subconscious motivation of this sort may have existed, it never was mentioned by her or by the people who worked with her. The specific mandate she gave to those who created the paper was to produce a news organ whose supreme purpose, as she phrased it in the first issue on November 25, 1908, was "to injure no man, but to bless all mankind." Down through the years that purpose has been maintained, and the only department of the paper which can be called definitely denominational is a daily article on Christian Science which appears on the Home Forum page in two languages and an advertisement on that same page which promotes the textbook of Christian Science, *Science and Health, with Key to the Scriptures,* by Mrs. Eddy.

There are, of course, other differences between the *Monitor* and other papers which identify it as expressing the point of view of Christian Scientist editors, reporters and commentators.* Some of these might arouse the argumentative instincts of non-Christian Scientists, but most would be applauded by Christians of any denomination.

Perhaps the most widely discussed peculiarity of *Monitor* copy is its use of the word "death." It is commonly stated that this word never appears in the *Monitor*. It is said that the paper once described a World War I battlefield as being littered with "passed-on mules." This tale, while delightful, is entirely apocryphal. A *Monitor* writer will tell you: "We use the word 'death' but we use it when we want to say what that word means. Webster says that death means 'extinction of life' and when this happens to a bill in Congress or a political movement we say so. We don't believe this happens to people; so we report the termination of the earthly residence of people in the news by saying that they have 'passed on,' which any Christian should admit is a more accurate description of what has happened."

Contrary to common opinion the *Monitor* does print stories of murders, disasters and other misfortunes which affect the lives of many people. But in such coverage sordid and lurid details are minimized and only the essential elements are included. Such events are given only their proper status in relation to other items of world importance. Jenkin Lloyd Jones, editor of the *Tulsa Tribune,* described this policy of the *Monitor* quite fairly in an address before a press association: "The immense popularity of the *Christian Science Monitor* among non-Christian Scientists, including many godless newspapermen, springs from the fact that publication is both factual and hopeful.

*While there is no ironclad rule that employees of the *Monitor* must be Christian Scientists it is natural that adherents of the faith should be preferred. In actual point of fact a number of non-Christian Scientists are on the regular payroll of the paper. For the most part they serve as writers for the foreign news bureaus or in the production echelons, but there are notable exceptions even to this rule.

The *Monitor* knows the score about as well as any American newspaper. It recognizes and describes the weak spots in the dike and the pitfalls in the path. It is capable of both alarm and righteous indignation. But it never gives up the ship. It never discounts its ultimate faith in the triumph of decency."

II

Another important factor in the publication of this paper is the authority exercised over it by the church through its Board of Directors. These are the custodians of Christian Science teaching; they are the supreme authority where official doctrine is concerned. All *Monitor* editorials must be submitted to them for approval or otherwise before publication. But while no pope has more authority than they in expressing "the teaching of the church," it must be said that in the use of this power there is a great difference between Roman Catholicism and Christian Science. All Christian Science teaching must be voluntarily received. The Christian Scientists eschew compulsion of any kind in the promulgation of their doctrine, even looking with disfavor upon proselyting or evangelism as these are practiced by other religious groups.

At the time this material was being gathered the Salk vaccine was much in the headlines. The day the announcement was released the *Monitor*'s editor said on a Boston TV program, "This is a great day for humanity!" I was interested in this statement in the light of the dim view which Christian Science takes of any medicine, but was told that no statement could be made which had not first been approved by the Board of Directors. Later, an editorial appeared in the *Monitor* stating that, while Christian Scientists submit to vaccination or inoculation only in obedience to the laws of the land, they acclaimed the perfecting of the Salk vaccine as a boon to mankind because it would eradicate a great fear from people's minds.

The policy of the paper regarding what kinds of advertising are acceptable is of interest. Few would be displeased at the omission of liquor, tobacco, loan sharks, patent medicines, politicians or obituaries from the advertising columns. Many would also applaud the prohibition against the abbreviation "Xmas," or advertisements for adoption agencies, tea, coffee, tombstones, undertakers and cemeteries. Non-Christian Scientists would be less likely to share the objection of the *Monitor* to hearing aids, dentists, oculists or "animals in captivity." The overall effect is salutary, however, and the fact that the *Monitor* balances its budget with the help of more than 30,000 advertising accounts indicates that there are others than Scientists who will buy space in which to sell their wares.

This is a good place to mention the rather unique make-up of the *Monitor* advertising family. More than 2,500 of the 30,000 accounts are national advertisers selling products acceptable by the *Monitor*'s code. There are classified ads, and entertainment displays listing local motion pictures and plays (albeit without the conspicuous cheesecake which decorates other papers). More than 25,000 of the accounts come from retail establishments in some 1,500 towns and cities. These occupy about two pages of small (2″ to 5″) listings in each day's paper. One will find stores in Baltimore, Toronto, Philadelphia, and Laconia, N. H., mentioned in the same issue. Sometimes a special large section will be reserved for a single city indicating that a particular day has been set aside for emphasis on that locality. Often it is taken for granted that these retail ads are all from firms controlled by Christian Scientists who advertise in the *Monitor* out of philanthropic motives. There are undoubtedly such accounts. But the majority are not of this variety. Readers of the *Monitor* are intensely loyal to the paper, and a $10 ad inserted by a small city clothier has been known to bring him four or five regular customers. This demonstrable phenomenon makes advertising easy to sell.

The nature of the *Monitor*'s advertising portfolio is doubtless due in part to its unusual circulation coverage. Six editions are printed every day with common advertising and world news and diverse sectional and local reporting. The three largest editions (about 45,000 each) are the Pacific, covering the Pacific coast, Australia and the Pacific islands; the Central, covering the central U.S.; and the Atlantic, which is sent to eastern U.S. and Central and South American subscribers. The Overseas edition of 17,000 copies is sent to Great Britain and her dominions and to the rest of the world not covered by other editions. The Boston and New England editions print about 27,000 copies which include special local news sections. The *Monitor* claims the largest *mail* circulation of any U.S. daily newspaper.

III

It would be difficult to discover how many of the *Monitor*'s readers are Christian Scientists and how many are not. The feeling of those best qualified to know is that more non-Scientists read the New England editions, but that the majority of other subscribers are adherents of Mrs. Eddy's teachings. At any rate a quick glance at names and addresses will assure one that there are readers of the paper in every major religious group in the world. A spot check by an independent research agency revealed that more than half the subscribers are in professional or executive positions and more than 60 per cent own their homes.

The relationships the *Monitor* has with other religious groups are, on the whole, more friendly and cooperative than those of a secular newspaper. While some of the political aspirations of the Roman Catholic Church are criticized occasionally, important meetings of all religious groups receive careful and complete coverage. Frequent articles point up many important church programs which are omitted or given little notice in other papers. Clergymen of all denominations are entitled to a half-price subscription rate.

Just as no description of a church is complete without acquaintance with the minister, so any newspaper is to a greater or less degree the long shadow of its editor. The *Monitor* has had a long line of distinguished men at its head, and the present incumbent is no exception. Erwin D. Canham has held the top editorial post since 1941. He is a man about whom it is easy to use superlatives. He is a chevalier of the Legion of Honor of France, and Brazil's Order of the Southern Cross was conferred on him in 1951. President Truman appointed him to several advisory commissions and boards, finally naming him as an alternate American delegate to the United Nations Gen-

eral Assembly. The change of administrations has seen no diminution of his trips to Washington, as he has been called frequently for consultation with high government officials, including President Eisenhower. When four desperate convicts, holed up in a wing of Charlestown state prison keeping their guards as hostages at gunpoint, demanded that a group of citizens be called to negotiate with them, Mr. Canham was one of those requested by the prisoners. He became the chairman of this "citizens' committee" and was successful in persuading the convicts to surrender their arms and return to custody without bloodshed.

The editor is assisted by an excellent staff in Boston and at agencies throughout the world. Roscoe Drummond, who now works for another paper, won his fame as an interpreter of world affairs while with the *Monitor*. Joseph C. Harsch's daily Washington correspondence is read with respect by other newspapermen as well as by leaders in every walk of life. Don Richardson, who writes many of the *Monitor* editorials, makes it impossible to discern whether Mr. Canham is in town or not. Frederick W. Roevekamp, whose exposé of the links between New England race tracks and politics won the 1955 Amasa Howe award of the Boston Press Club, is a feature writer who has won high acclaim. So it goes throughout the organization, whether we speak of Paul R. Carmack who draws the editorial cartoons, Ed Rumill who follows the Red Sox and writes the sports news, Gordon N. Converse, prize-winning photographer, or any others in Boston or in the five U.S. and seven foreign news bureaus who keep the news flowing in by cable, wire, phone, radio and airmail.

As to make-up and content, the *Monitor* has many similarities to any top-flight paper, but there are some differences. It is not a comprehensive paper trying to get in everything as a "newspaper of record" like the *New York Times*. This is not altogether a disadvantage since the 16 to 24 pages are much easier to handle and read, and the news selected is important. No front-page story is ever "continued on page . . . " inside. Headlines are modest but large enough to command attention. A daily feature entitled "The World's Day" gives the important events of the day in capsule form with references as to where in the paper to look for full accounts. Harsch's "State of the Nations" or William H. Stringer's "The Washington Scene" comments on the day's events.

IV

Inside the paper the news is handled much as in other papers, with sections for city, state, national and world news, sports coverage, financial news and features, and so on. The Home Forum page, which carries the daily article on Christian Science, also features human interest items and items on art, literature and history. The first page of the second section is the magazine page, which during a week will carry about as much feature material as a weekly magazine section in a comparable paper. The editorial page is on the back of the final section, usually with a Carmack cartoon in the upper center and the editorials to the left. It also includes editorial correspondence—perhaps a homespun item from John Gould of Maine—some letters to the editor and editorial comment from other papers.

Politically, the *Monitor* can be bracketed well in the "Eisenhower Republican" camp. This might be denied by the paper, which regards itself as nonpartisan and independent. However, there is no denying that editorials frequently express admiration for the President and Mr. Dulles and members of their team. There is gentle criticism of their policies on occasions when the *Monitor* feels such criticism is indicated, and some fairly strong blows are struck at the McCarthy crowd. The *Monitor* is consistenly in favor of total abstinence from liquor, and outspoken against gambling and any kind of political chicanery. Because of its independent political slant and its advertising policy it speaks with far more freedom on many issues than do papers that derive much of their support from advertising unacceptable to the *Monitor*. It is currently supporting a prison reform movement long overdue in Massachusetts.

In summary: The *Christian Science Monitor* is a unique journalistic institution, a church publication with worldwide circulation and the competent staff and resources necessary to make it excellent by secular as well as religious standards. While non-Christian Scientists will find some of its policies peculiar, whatever objections are raised about these will be fewer than others raised against competing papers. In 1952 two polls were taken in which 213 newspaper publishers and 171 leaders in American public life were asked to list the ten leading American newspapers, judging them as to integrity, news coverage and public service. Both groups rated the *Monitor* third in the nation. Many non-Christian Scientists are glad that God told Mrs. Eddy to establish a daily newspaper.

VERSE

Desegregation

WE drove ouah convoy
Up toward Kasserine.
The Fok-Wuffs hit us
An' we hit the dust
Ouah white Lieutenant wid us.
Took a dive
Right in a slit trench.
Not a man alive
When we got theah—
Bof black an' white
All daid.
An' Mistah, eve'y drop of blood
Was red; plumb red.

THOMAS V CALKINS.

Living Power

WE deceive ourselves, with names:
God; Faith; Love; Liberty.
Forgetting that they have no power
In us
Unless they burn within our lives,
Consuming flames.

THOMAS V CALKINS.

The Plight of the Preacher

By James McBride Dabbs

WITH CIVILIZATION on trial the church, as one of its institutions, is on trial too. Accustomed attitudes and habits are being questioned, weaknesses revealed and, happily, some new resources discovered. In Protestant churches the preacher, the "man of God," finds himself in a difficult situation. This difficulty, as we shall see, stems directly from the Reformation, and is closely related to the difficulty of modern man.

Whatever may be said to its credit, and there is much, the Protestant Reformation unfortunately shattered the stained-glass windows of Catholicism. Its motive may have been to let through the white radiance of eternity. If so, it forgot that it is life and not the Roman church which, "like a dome of many-colored glass," stains this white radiance. Luther himself was confused here. Swept away by his vision of God miraculously upholding the four corners of the sky, he lamented that "men would see the pillars." Most men have to see the pillars. They need beautiful windows, forms of worship, symbols to remind them of the presence of God. Most men must have poetry; life molded, re-formed to reveal its meaning. In his preoccupation with God, Luther showed, in the remark just quoted, a lack of understanding of God's world and of man.

The Individualism of the Reformation

The Reformation then, properly concerned about meaningless forms in Catholicism, improperly threw formality away and set the individual face to face with God. But the individual cannot come face to face with God; the individual must find in God's world the reflection of God's face. Strictly speaking, the individual cannot even do this; only the person, the social being, can do it. The Reformation was plainly confused here. From the church fathers it accepted the illuminating idea that God is essentially a society: Father, Son and Holy Spirit. It ought to follow that God's creation is social too. The Reformation, however, tended to see man as standing over against a social universe.

This idea, that the individual could deal with God, found expression in the phrase "the priesthood of all believers." It is a great phrase, and a true phrase if properly understood; but Protestantism, having made short shrift of the priesthood, generally failed to understand it. It is not the function of the priest to come to God for himself; he comes to God for the people. Therefore, if every man is to act the part of a priest, every man as he stands before God must plead the cause not of himself but of man. The priesthood of all believers is a great idea; whether the Reformation leaders understood it or not, they generally failed to get it across to their followers.

But what happened to the preacher in the Protestant church? In the first place, as I have said, his priestly garments were torn from him. To go back to origins, we may assume that the religious leader—the man of God or of the gods—was originally in the large sense a poet: in imagination and perhaps in words as well. With the passing of time specialization occurred. Some religious leaders became priests, others prophets. But all, as we shall see, remained essentially poets. The priest is the poet of piety; he keeps alive the spirit of the past. He does this chiefly through cherishing and exemplifying the forms through which men in the past have expressed their religious yearnings. He stands before the congregation and acts out for them and with their assistance representations of the great moments and moods of man's life on earth—the consecration of the child, the acceptance into the fellowship, marriage and death, the abiding presence of God, and the recurring moods of joy and sadness, of repentance and forgiveness. Through such acts he makes men aware of the significance of their lives, makes them conscious that their lives are always turning toward God, that God is with us here and now in the bread and wine, in the sweat and tears.

True, priests often become bad actors and speak by rote. Living forms fade to mere formalities. When this happens the priest becomes a sort of antiquarian, pawing over the dusty relics of the past. That is all the Protestant reformers saw in him, and they threw him out; but they threw out the baby with the bath. They threw out poetry with the forms. They threw out the rich, and often rotten, medieval world and replaced it with the lean, aseptic, intellectual modern world. They reduced the man of God one more degree, performed one more abstraction upon him, left him as priest only the dull office of curator of the museum, and handed him, entirely too casually, the mantle of the prophet.

That is what the Protestant preacher is supposed to be now; but the cards are stacked against him. Ideally, as a prophet, he shares in the spirit of his ancient poetic forebears and expresses the poetic imagination, sometimes even in poetic language. He sees life with a discerning eye, catches the drift of things, beholds men and their actions under the aspect of eternity, and characteristically announces his judgment in the words "Thus saith the Lord." Whether mistaken or not, he is looking for the universal in the individual, eternity in time and God in man.

What Chance Has the Prophet?

Now it is true that Protestantism and the modern world have given the man of God a better chance as a prophet than as a priest. The reason is that the priest comes burdened with the past, the prophet with the future, and the modern world is burdened with the future. Further, the priest stands apart from men only to unite them more completely with themselves, whereas the prophet, standing out among and often against men, tends toward individualism; and the modern world is a world of individuals (with resultant power-groupings). But the only thing this proves is that you have a better chance of being a prophet in a Protestant community than of being a priest.

Theoretically, that is. Actually, though the prophetic

mantle may seem to fall straight from heaven on one man and not on another, its falling depends in part on social circumstances, on the condition of the church, and on the conception of religion then prevalent. It is clear that the priest depends on the prophet to keep the ritual and religion in general purified; it is not so clear that the prophet also depends on the priest, first for the existence of his vision, second for its recognition by society. The great Hebrew prophets grew up in a society permeated with religion; the ancient forms, though dying, flowered within their spirits; and when they came to criticize these forms men knew that their comments were important whether they agreed with them or not. The priests had seen to it that the people remembered the importance of religion.

The modern, secular world is about as far from the theocratic world of the Hebrews as one can get; and the modern, secular world received a tremendous push from Protestantism. In saying that the priest is not important, Protestantism said in effect the church is not important. What authority then does the preacher, the man of God, have? What he can muster for himself. By God's grace the prophet's mantle may fall directly from heaven on his shoulders; however, it will hardly be folded about him, as in the great days, by the fumbling fingers of the church, for now the church has dispensed with its fumbling fingers, the priests, and lets men find God as they can.

Nor will society be apt to take the prophet seriously, even though by the grace of God he speaks. For the priestless church has permitted society to forget that life itself is religious; it has kept for religion only one day and released six to secularism. Therefore when the prophet injects the religious issue into daily life he will not be fought by the formalists and the conservatives because he is criticizing their religious practices; he will rather be disliked and ignored by them as a meddler who, in applying religion to the secular world, is talking nonsense.

The Preacher Is a Part-Timer

For the most part, the true prophetic mantle will not fall. The preacher will find himself part-time priest and part-time prophet, and not much of either. As priest he will be the keeper of the museum, or in more modern terms the manager of the plant. As prophet he will be the spiritual adviser to individuals—even though most of the advice is given publicly in his sermons. But remember, he is preaching to your modern Protestant, who is an individualist. The preacher therefore concerns himself chiefly with the individual's relationship with God. Insofar as one can conceive such a relationship, it is mainly with a God abstracted from this world, existing somewhere in a distant heaven; and the spiritual relationship of an individual with such a being is an abstraction of abstractions, a relationship between non-entities in a vacuum. Within this most narrow world the preacher may console with the joys of heaven and terrify with the pains of hell; but how will he get in edgewise one word as to our daily condition in a concrete social world?

This is the plight of the preacher. Protestantism helped to bring in the modern world, with its high abstractions and its extreme specializations, and has thereby, though unintentionally, nearly specialized itself out of existence. It is the plight also of the modern world. We have specialized recently in atomic scientists and dictators, and are now in danger of specializing ourselves out of existence. Seeking the abstraction Power, we have forgotten the total image of man. We need to contemplate the figure of him who saw God both in the flowers of the field and the driven poor of Jerusalem, in the man searching for knowledge by night and the woman taken in adultery. And we need to keep men poets, as they are born. For men are born poets, but we make of them atomic scientists and dictators. We need to keep alive in men the imaginative vision of the child, so that more and more we may stand aside from the mad rush for power and come to wisdom. And what is that?

> To see a world in a grain of sand,
> And a heaven in a wild flower;
> Hold infinity in the palm of your hand
> And eternity in an hour.

How Can We Attain the Kingdom of God?

A Meditation

By Albert Schweitzer

FROM EARLY TIMES the word of the Apostle Paul in the eighth chapter of his letter to the Romans has made a deep impression on me: "He who has not the spirit of Christ is not his." I think we must consider earnestly that it is of greater importance to Christianity than anything else to possess the spirit of Jesus. Only through him can we come to the true, living Christianity.

This concerns us as individuals just as much as the church, the community in which we are gathered. The spirit of Christ is that which is set forth in the words of Jesus, which emanates from them, which grasps us and which seeks to rule us.

There is one word which occurs over and over again and embraces and dominates everything that he proclaims —the word "Kingdom of God." The spirit of Christ exists wherever longing and seeking after the Kingdom of God is found.

Do we say the words of the Lord's Prayer, "Thy Kingdom come," with the deep sincerity in which they should be spoken, and likewise also the words, "Thy will be done on earth as it is in heaven," which reveal to us the nature of the Kingdom of God?

For centuries after Jesus appeared among men and preached the Kingdom of God, men were convinced that they could exist without the belief in and the desire for the Kingdom of God. They considered it a wonderful Utopia. Even in Christendom there was not the longing for the Kingdom of God that should have inspired it. Those who sought to imbue it with this longing, Christendom has often rejected and even branded as heretics.

Today, however, the world finds itself in such great fear and distress that it must regard the Kingdom of God as

something without which it cannot exist. Through the immeasurably destructive power which has been placed in man's hand by the discoveries of science, and the utter ruin which can be caused thereby, mankind is forced to the conclusion that nothing remains but to long for the realization, somehow or other, of the Kingdom of God on earth.

The usual conclusion drawn from this premise is that something like the Kingdom of God can be established on earth by an understanding between the nations. That is not the right way to picture the Kingdom of God and its coming. In reality it can only happen thus: that first through the spirit of Jesus the Kingdom of God enters in the hearts of men, and then through them into the world. Otherwise it cannot come true.

Therefore let us be warned by the austere words of the Apostle Paul: "He who has not the spirit of Christ is not his," that all of us who call ourselves Christians, and think to be so, make far too little effort to insure that the spirit of Jesus rules our hearts or to understand that this is the one thing we need.

Without realizing it, we allow the spirit of the world to make its home in our hearts, and grant the spirit of Jesus only a modest little place in the corner. He must not interfere too much with our life, because it is too uncomfortable for us to comply utterly with what he wishes us to do, if we are to yield ourselves up to him completely. This is why there is no real peace, no real happiness, no real serenity in us.

Nothing else will do but that day by day we should weigh what we have granted to the spirit of the world against what we have denied to the spirit of Jesus, in thought and especially in deed, be it small or great. In the quietness of our hearts we must be an incorruptible judge of ourselves. To this courage we must steel ourselves in order that we may insure that every time we say in the Lord's Prayer, "Thy Kingdom come," we silently add that we really earnestly desire our hearts to become the Kingdom of God through the spirit of Jesus. This confession of faith and guilt in the saying of the Lord's Prayer is laid upon us by the Apostle Paul, that great witness of the gospel of Jesus Christ, in his words from the Epistle to the Romans.

Lambaréné, July 2, 1955.

Deception

A LITTLE white lie
Spins a light tenuous thread
Soft as rose petals,
Then craftily weaves a web
Strong and hard as iron bands.

SARAH PARKER MYHRE.

Birds on a Telegraph Wire

ABOVE the lethal current, unalarmed,
Innocence preens and chirrups, never harmed.
And not the might of lions, the will of mules
Could daunt brute power with a life so charmed.

STANTON A. COBLENTZ.

The Church of St. Demas

EDITOR THE CHRISTIAN CENTURY:

SIR: Perhaps it was only in a nightmare, but I have a sharp remembrance of seeing a church with an unfamiliar name, the Church of St. Demas. It was a beautiful structure, set well back from the street behind a spacious lawn—an ideal church.

I was greatly surprised to read the name, St. Demas. But why not? Nearly every other character mentioned in the New Testament has a church named after him. All the twelve disciples, except Judas. Most of the people in the book of Acts, except Ananias, the liar. And many of the people in the Epistles. Except one, and he well deserves a church—the one with the moving description in the Epistle to the Romans, "Quartus, a brother." That is all. But that is plenty! Even I would like to join a Church of St. Quartus.

But there I go on a detour again. To get back to Demas. He was the disciple immortalized, you remember, in II Timothy: "Demas hath forsaken me, having loved this present world." Perhaps that designation for a church came from a burst of penitential frankness; perhaps from a sense of remarkable fitness. At any rate, there it was, St. Demas.

The mark of a Church of St. Demas would be a love of this present world, a love so appreciative and so deep that it would not want to antagonize this present world to any degree. St. Demas' pulpit is careful in its choice of themes. In that it resembles some types of journalism, recently described by a distinguished journalist in these vivid words:

> "Afghanistanism" is a word coined to cover editorial preoccupation with distant matters, while local affairs are disregarded. It is nothing new. When I was the youngest reporter on my first job the oldest editor had the name of "Aguinaldo" Haywood. He won it just after the Spanish-American War. At that time there was a minor Tweed regime down at the courthouse. But Aguinaldo had little to say about the local grafting. However, he was highly indignant over the Filipino guerrilla, who was reluctant to accept America's assumption of the white man's burden. Mr. Haywood gave Aguinaldo hell!

St. Demas' church goes in strongly for Afghanistanism. St. Demas goes in strongly for another country also. That is Palestine. Palestine is such a *safe* country—that is, if care is taken not to let any moral or lesson escape into the U. S. A. and come to rest at Megalopolis or Meadowbrook Corners. The preacher can denounce the Pharisees with no more danger of any modern parallel sticking out than stuck out for the pious lady who said after hearing a blistering sermon on the Pharisees of old, "I'm glad I'm not like those Pharisees!"

Alvin Johnson in his recent autobiography says that no idea ever kept his interest unless he could do something about it. St. Demas does not go to that extreme. Ideas do not seem to be something to do anything about, just something to listen to for twenty minutes while the choir gets a rest. When a typical member of St. Demas Church says, "I was deeply moved this morning," he does not mean that he was moved to start a riot or any sanctified indiscretion, but just "moved" to a more comfortable place on the pew cushion.

Yours, SIMEON STYLITES.

SEPTEMBER SURVEY OF BOOKS

Mirror for the West

THE BENT WORLD. *By J. V. Langmead Casserley. Oxford University Press, $4.00.*

CASSERLEY'S *The Christian in Philosophy* established its author as a leading theologian. His later books witnessed to his ability to write for the laity as well as for scholars. *The Bent World* shows an admirable combination of these talents. It is advertised as a "Christian Examination of East-West Tensions," but it is far from being just another book on Christianity and communism: it is a thoroughgoing diagnosis of our whole culture.

Casserley tells us that he has two talks ready whenever he is asked to speak on Christianity and communism. If he has any reason to believe that there are Marxists present he delivers a talk which attacks the Marxian philosophy and lays bare its weaknesses. But if, as is more often the case, he thinks it highly unlikely that his audience contains a single Marxist, he has another talk in which he points out that our own civilization bears an uncomfortable resemblance to much that we denounce in Marxism. It is obvious that Casserley does not expect many Marxists to read this book, for it is primarily an expansion of his second lecture.

In the first part Casserley briefly discusses Marxism "in theory and practice." This is a part of the book that should be unnecessary, for both the summary and the critique of Marxism are on a very elementary level. Nonetheless, it is necessary because so much of the current discussion of communism lacks precisely this elementary knowledge of what communism is.

In the second part Casserley turns to study at length the West "in practice and theory." He finds that Western opposition to communism has failed to be more effective because at the deepest level we have accepted so much of the basic communist philosophy. An essentially secular way of life has gripped both East and West. The West has deified democracy, which is simply a method of governing man in the least painful way, and turned it into an idolatrous religion. It has been obsessed, like the communists, with the idea that improved techniques can solve all our problems. It has accepted in practice the Marxian teaching that the economic realm is primary. It has allowed nationalism to Balkanize it into competing and often warring groups. It has seen its family life, the core of any healthy society, deteriorate into the "divorcing society." Casserley may fail to do justice to the positive gains made by secularism but few objective readers would deny that he has put his finger on the chief weaknesses of secularism.

There is only one weak chapter in the book, namely, "The Divorcing Society." After beginning well with an analysis of the importance of the family, Casserley argues that we are no longer a monogamous society but have become a "divorcing society." He then comes close to putting all the responsibility for the ills of the modern family at the door of what he calls "easy" divorce laws. He mistakes divorce, one of the symptoms of the sickness of the family today, for the cause of the illness. In sharp contrast to the rest of the book, this chapter sounds utopian and offers no realistic solutions for the problems it presents. The other major fault of the book is that there is no index.

The Bent World will provide little material for the man who wishes to preach fiery sermons condemning the communist world. But it will help anyone who is looking for a realistic diagnosis of the present world, even if it is at times a painful diagnosis. We are helped to see that the sins of communism have embarrassing and real counterparts on our side of the iron curtain; that in fact the East is a mirror in which the West can perceive the "dark reflection of itself." On the other hand, the one great truth of communism—its stress on the importance of the collective life—is a necessary complement to the great virtue of the West—its emphasis on the value of the individual. In true Christianity, the author declares, these virtues are held together, not as contradictory values but as two sides of the same coin.

Our world is bent rather than broken, Casserley believes; and as it sets out gingerly to explore the possibilities of coexistence it can learn much from his keen analysis of the present position.

WILLIAM HORDERN.

Grand Sweep

THE SOURCES OF WESTERN MORALITY. *By Georgia Harkness. Scribners, $3.50.*

USING materials from many sources gathered for her college and seminary teaching, Miss Harkness wrote this book to "give a simple, organic presentation of the major currents that have shaped our moral ideals and culture." This she has successfully achieved, beginning with primitive culture, examining the Egyptian, Mesopotamian, Hebrew, Greek and Roman contributions and concluding with a study of the teachings of Jesus and Paul.

While the reader who is familiar with the history of religions and of philosophy will not find new material here, he will find wise evaluations and able summaries. Of Plato Miss Harkness observes that while it remained for the Hebrew-Christian faith to minister "to the darker side of human nature which only salvation from sin by divine grace can touch, . . . no one can read Plato long with an eye to understanding and not feel like taking life more seriously, and living it more beautifully and richly." Light is thrown on the age-old sources of our moral problems, with roots of social discrimination, for example, seen in slavery. The Assyrian empire, it is noted, "ought to teach us something about the futility of military strength unsupported by the power of the spirit." A careful analysis of the place of women in various religions and cultures leads to the conclusion that "religion is no guarantor of sex equality" and to the reminder that "in regard to positions of leadership [today] the church is one of the last strongholds of male dominance."

A book that covers so many fields is open to criticism from specialists. The assumption that there is a rather uniform type of society which we can call "primitive" and that in it "the family is the key to all social organization" has already been challenged. Such particular judgments may be left to specialized journals. But this book presents two major problems to the reader which do call for comment.

The first concerns the relationship between the Jewish-Christian contribution to Western morality and the other strands which are examined. Dr. Harkness stresses the uniqueness of Hebrew religion and morality, in which "there was in the Yahweh concept something not found elsewhere—an impelling force which seemed to speak unequivocally in moral terms." She also maintains that there is much more that is different in the teaching of Jesus than there is of what resembles the best in classical thought, and that the foundations of Jesus' teachings are "worlds apart." "The primary difference," she says, "lies in the fact that Jesus proclaimed, not an ethical *philosophy*, but an ethical *religion*— a personal way of life grounded in faith in God and love for God and one's neighbor." If the Hebrew-Christian contribution is so different, why include so much material on Greece and the other "currents"? The answer evidently lies in the fact that Miss Harkness is studying the other contributions, not primarily for what they added to the teachings of Jesus and Paul, but because they have been taken into the rich and inclusive ethics of Christendom.

The other problem is that the book ends with Paul, though the writer clearly indicates that such a study of the past is significant for today, when the moral progress of the past is endangered "both by communism from without and secularism from within." On the whole the reader is left to draw his own conclusions, but this reader finds some important theses suggested. The first is that a purely contemporary approach to ethics, and a reliance on entirely new solutions to our problems, is unwise; "a great deal is to be learned from historic morality, both as to what to let slip and what to preserve." A second is that a narrow biblicism should be avoided; Western morality has been inclusive, and in varying degrees the contributions from these other sources "can be amalgamated with or grafted on to the moral outlook of Jesus." A third is that the New Testament evidence does not warrant a simple identification of

the ethic of Jesus with pacifism, or with a particular economic system such as capitalism. One other thesis may be mentioned: that the ethic of Jesus "has worked," and that "we have gone far enough to prove the basic practicality of Jesus' way of life."

C. EUGENE CONOVER.

Ethics Added

DOING THE TRUTH. *By James A. Pike. Doubleday, $2.95.*

HERE is another in the series of volumes that Doubleday has been issuing under the general editorship of Reinhold Niebuhr, attempting to bring the fruits of the present theological revival to the notice of the layman. Dean Pike's volume is in the field of ethics, theological and applied.

The structure of the book is admirable. After a perhaps too cursory and facile introduction on the meaning of freedom, the dean nicely defines the Christian ethic as vocation-centered, setting it in contrast with legalism and moralism. The role of the law is touched on and its function in exposing man's sin is rightly emphasized. A brief chapter on justification follows the discussion of sin, the author properly seeing that the only good man is the forgiven man.

The actual place of ethics, therefore, is seen as the Christian's response to what God has done for him. The "Lutheran" categories of thanksgiving and gratitude are relied on largely in the analysis of the fundamental motives for moral action. Perhaps the author might have applied his doctrine of man at this point, and noted that even the forgiven man is often too selfish to be grateful, and when he is not grateful his sense of obedience will still call him to the service of his neighbor. In the author's own trinitarian language, the theological portion of the book might be more balanced if he pointed out that the Christian life springs from the commandment of God the Creator as well as from the grace of the Redeemer.

There is a useful chapter on worship and evangelism bridging the gap between the theological and applied sections of the book. Unfortunately, it is with public worship alone that Dean Pike deals, and we miss a treatment of the relation of personal spiritual discipline to the ethical life. What is needed, perhaps, is something of Baron von Hügel's feeling for the slow, tortuous, costing quality of the Christian life—a quality requiring both personal prayer and the public worship of the church.

The chapters on social ethics are the strongest in the book. There are a brilliant study of church and state, an excellent defense of Christian concern for public questions, and two fine chapters dealing respectively with communism and with sex and marriage. It would be difficult to find any summary of Christian thought on these matters as concise, balanced and wise as are these.

The chapters on social ethics being so strong, it is disappointing to find only a single and very brief treatment of personal ethics. To be sure, the theological ethic of our time has been relatively silent on questions of personal morality; many of us have been so anxious to dissociate drinking and smoking from fundamental Christian concern that we have left behind all questions of personal discipline with rather a sigh of relief. The liberal theology was not so tentative, however, and at its best that tradition developed a quite distinctive character in its adherents. The theology that has risen on the back of liberalism has not led to a distinctive Christian character; or, if it has, it is not a particularly attractive one —oversophisticated, overcritical, overclever.

Dean Pike has here done a fine piece of work. He has made excellent use of his practical counseling experience. May we now ask him—or someone else—to write us a book on being harmless as doves? We have been taught well enough by now how to be as wise as serpents.

WILLIAM H. HAMILTON.

French Keynes

ECONOMICS AND ACTION. *By Pierre Mendès-France and Gabriel Ardant. A UNESCO Publication. Columbia University Press, $3.50.*

THE really remarkable thing about this excellent little treatise is that to an economist it is not very remarkable. The remarkable thing is not the work but its authors. The first of them may perhaps justly be called the most outstanding French political figure of the decade, and the second is a distinguished and highly placed French civil servant. What they have written is not, as we might expect, a treatise on economic politics—that is, on how economic policies are actually formed in the hurly-burly of the governmental and parliamentary process. It is rather a textbook of political economy—that is, on the general economic principles governing economic policy, a textbook which could just as well have been written by a competent but cloistered academic professor. It is, moreover, a very good textbook, which could be used in the elementary economics course in practically any American university.

The book falls into two parts, the first of which is a clear elementary exposition of the Keynesian theory and of the practical consequences which follow from it. The second part is an exposition of the marginal principle and of the function of a price system even under a collectivist or quasi-collectivist economy. The conclusion is that economics is economics no matter where you find it, whether under liberal or collectivist regimes, and that the last thirty years have seen a phenomenal development of the specialized skill of the economist which has effected a revolutionary change in the ability of governments to deal with economic problems. With this conclusion no economist would wish to quarrel. This work is one more evidence of the growth of a fraternity of economic skill which is undermining previous differences in nationality, culture or political opinion.

One wishes, however, that the work had still a third part, dealing with the problem of economic progress and development. This is an area of crucial importance in economic policy, especially for a country like France. It is perhaps true that there is not the same body of economic skill in this area as in the others. Nevertheless we do know something about the forces which make for slow or rapid economic development, and it is a pity that this area is not more in evidence in the minds of those who may be influential in guiding the destiny of France. K. E. BOULDING.

Dollars and Diplomacy

THE POLITICAL ECONOMY OF AMERICAN FOREIGN POLICY. *By William Y. Elliott et al. Holt, $6.00.*

FEW will find this study by Prof. Elliott and eight associates easy reading; many will find the more technical sections tough reading. But the book is important. It deals with a critical and too often neglected aspect of United States foreign policy: the direction of American economic power in the world of today. Since shortsighted economic policies can defeat the soundest political decisions, it is a task of responsible churchmanship to come to grips with the tangled and thorny problems of America's economic relations. This survey of problems in economic foreign policy, sponsored by the Woodrow Wilson Foundation and the National Planning Association, is a good place to begin.

The purpose of the authors is to work out an economic doctrine based on practical realities, sufficient to serve as a guide for policy during the next decade. In the first half of the book, "Diagnosis," they show how the international economic situation has increasingly departed from the orthodox laissez faire concepts of the 19th century, without any adequate revision of economic theory. The description of the factors which changed the "seamless, integrated economy" of the past century into the "nationalized, compartmented economy" of today is excellent. Not only has America replaced Britain as the economic center of gravity, but the international situation has radically changed; hence the role the U.S. needs to play.

The chief ingredient of the "Prescription" for today is the authors' belief in a regional approach to economic policy. Cooperative or joint policies by "reasonably homogeneous groups of countries," they hold, can provide a sound blend of national sovereignty and international need. Applied to the U.S., this concept makes the integration of the "Western community" the keystone of American policy. While there are thoughtful observations on responsibilities to the less developed countries, and Western cooperation is justified in part as a better means to this end, it is the Atlantic community which is the main focus of attention and concern.

The "Prescription" understandably falls short of the promise in the "Diagnosis." What is less understandable is the scant attention given to economic aspects of a *modus vivendi* with the Soviet bloc. The establishment of viable economic relations for the free societies requires the maintenance or development of a viable world.

One of the merits of this work is its recognition of the interaction of political and economic issues, represented in the title by the term "political economy." Likewise, there is awareness of the importance of social and moral attitudes in the shaping of policy, and of the need to make economy the servant rather than the master of man.

One could wish that more attention had been given to the responsibilities of private groups and institutions. The concern here is primarily with the policies of government. This preoccupation may reflect in part the governmental experience of several members of the group.

While the style of the book is not particularly exciting, the presentation is more coherent than is usual in such group efforts. And while the authors are generally like-minded, the balanced character of the argument shows some of the values of group thought and discussion.

RICHARD M. FAGLEY.

Asia in Process

REPRESENTATIVE GOVERNMENT IN SOUTHEAST ASIA. *By Rupert Emerson. Harvard University Press, $3.50.*

THE Institute of Pacific Relations has performed a distinct service in sponsoring a research project which enabled Rupert Emerson, professor of government at Harvard, to undertake a first-hand study of representative government in the countries of southeast Asia. This volume is a report of his study together with two supplementary chapters by Willard Elsbree and Virginia Thompson.

For the peoples of southeast Asia the end of World War II ushered in a new era, marked by independence from colonial rule, the genesis of self-government, and active participation in world affairs. It has been a time of peculiar difficulty and challenge for these young nations. The supreme problem has been to develop, hastily and in an alien soil, institutions and traditions of representative government, to fashion viable political systems which will allow "the citizen of high or low estate to make his voice heard and to see the government of his society not as a remote and foreign imposition but as a living process in which he participates on equal terms with all other citizens."

Prof. Emerson points to the gigantic roadblocks which bar the way to this fulfillment. All these nations except Thailand have emerged slowly and painfully from long periods of colonial rule, with Malaya and Vietnam still laboring under the heavy hand of foreign control. They all suffered from the effects of a world depression and later, before economic recovery was complete, from the overwhelming Japanese attack and occupation. Their postwar legacy has been one of further disorder, civil war, rebellion, and the tense tribulations of the cold war. Add to these the mass poverty of the area, the general lack of economic diversification and of industrialization, and the elements in these peoples' cultural heritage which are inimical to the acceptance of democratic ideals and procedures, and one can appreciate that representative government will not easily be achieved.

This book realistically examines the functioning of representative institutions since independence in Indonesia, Burma and the Philippines and the evolution of self-rule in still colonial Malaya. The problems and prospects in Thailand and Indo-China are treated in less detail in the concluding chapter. The most important note for the American reader who would enter into a sympathetic study of these developments is to remind himself that these are societies in revolution which are painfully seeking their own way of life between an old world and a new. The author warns against approaching a study of southeast Asian political institutions with the fixed preconception that they should conform to Western models. Representative government has come as an alien importation. If it is to survive it must adapt itself to the special needs and background of the area. To make that adaptation effectively both Asians and Westerners must carefully analyze the strengths and the weaknesses of parliaments and other representative institutions as they operate today in southeast Asia. Prof. Emerson has blazed a trail for such investigations.

RUSSELL STEVENSON.

Salvation as Expansion

THEOLOGY AND REALITY. *By W. Norman Pittenger. Seabury, $3.25.*

WHAT is Christian living? What does it mean to "live by the grace of God"? Now that there is more widespread agreement that man really is in need of salvation—that the human situation really is a "plight"—the question of the nature of the Christian life, how it is actually lived and understood, is thrown in sharper and bolder relief. In the latest book to come from his pen, W. Norman Pittenger speaks to this question, directly in one central chapter, and at many points by implication. He makes clear that salvation has at least these two important facets: right relation to God and fulfillment of personal existence. He describes sin, also, in this twofold way as "on the one hand willful and conscious failure to obey God's purposes, thus breaking the free and full relationship between Him and us; and on the other hand, the impairing or thwarting of that development of our natures as men . . . which God has purposed for us" (p. 110).

In his development of the meaning of salvation in Christian terms the author lays heavy stress on the second of these aspects, salvation as expansion or growth of human life. He does this without minimizing the importance of the right relation to God, and we are indeed grateful for his insistence on the important fact that redemption as the Christian experiences it is not wholly negative: it is freedom *for* fulfillment as well as freedom *from* a predicament.

The question that frequently formed in the mind of this reader had to do with the way in which this personal growth and expansion of life are understood by the author—whether he held consistently to an essentially personal understanding of the relation of man to God both in his description of sin and in his interpretation of salvation. When the primal and essential relation between God and man is understood in wholly personal terms, then sin is not so likely to be understood as first of all "willful and conscious failure to obey God's purposes." Rather the root sin is seen to be movement from faith in God to *faithlessness*, the removal of trust in him that then leads to the overt breaking of God's commandments. Man's primal relation is with God as personal being. Man's relation to God's purpose and God's commandments emerges out of this larger context of a fundamental relation of personal being to Personal Being.

The difference that this personal character of the relation makes is even more obvious when the more positive side of salvation is being interpreted. Pittenger, in describing the way in which the crucial work of Jesus Christ actually leads to the "growth and expansion" of human life, frequently employs impersonal terms to describe both the process and its results. There is a tendency to interpret salvation, grace and fulfillment in terms of an impersonal force or energy or power flowing into man's life. Pittenger describes the "transfusion" view of salvation as only one among many interpretations (sacrifice, justification, ransom, payment of debt, etc.). According to this particular view, a new power is poured into human life, a blood transfusion from God to man takes place. The author states that no one of these views is wholly adequate by itself. Yet his own view does seem to be inordinately dependent on this essentially impersonal, "transfusionist" way of describing salvation. By the self-offering of Christ, says Pittenger, "a power is poured out which can . . . radically alter human nature" (p. 118). "The mysterious energy" (p. 178), "that fullness of being . . . flowing through a man" and "the inflowing power of God" (p. 111), are other illustrations of this tendency.

To be sure, there are many places where the author describes salvation in terms of personal relation with Christ, and through him restored communion with God. But there remains the inclination to describe the growth and expansion of human life in the terminology of force and energy in a way that does not sound consistent with the intensely personal "I, yet not I, but *Christ* . . . in me" ground of Christian living. The

difference may seem small, but it really amounts to an impersonal transfer of energy as compared with the vitalizing effects of living in the awareness of one's immediate, personal relation to God in Christ. Is man saved by God's transmission of some kind of substance, or energy, into his life which enables him to grow and expand? Or is man saved when he finds himself restored to communion and fellowship with the living God, the manifold results of which communion lead to the true fulfillment of human existence? Or, if these are not mutually exclusive ways of describing the Christian life, which is more adequate and normative? The author makes room for both, but his stress seems to fall on the former.

The book is actually a series of brief essays on a variety of theological subjects. We are not surprised to find that one who describes himself as "a Catholic of the Anglican obedience" (p. 75) devotes more than one-third of the chapters to some aspect of the doctrine of the church, where much that he says is extremely suggestive and relevant to our sectarian-conditioned American Protestantism. The concluding chapter is an appraisal of Paul Elmer More as teacher and theologian, and the book is dedicated to his memory.

WILLIAM H. KIRKLAND.

'Religious Confusion'

ON AUTHORITY AND REVELATION: THE BOOK ON ADLER, OR A CYCLE OF ETHICO-RELIGIOUS ESSAYS. *By Soren Kierkegaard. Translated by Walter Lowrie. Princeton University Press, $4.50.*

"SINCE everything in these times is politics," Kierkegaard says in this volume, "I do not wonder that many may find that the present treatise deals with nothing. . . . it deals in fact with God and with the God-relationship in the individual" (pp. 195-96). In our day, when the *avant-garde* theologians are full of talk about social action and soul-saving is left to Billy Graham, when talk of sin makes a much greater impression if it is couched in disinterested and theological categories than if it is put in autobiographical terms, it is straightening indeed to read an author whose insistence is precisely on the "God-relationship in the individual."

The Rev. Adolph P. Adler was deposed by action of Bishop Mynster in 1845. Adler had claimed to have received a revelation from Jesus Christ, which revelation in 1842 occasioned a reaction against Hegel's philosophy and theological adaptations of it and, supposedly, a better apprehension of the Bible and the meaning of being a Christian. Kierkegaard began to write *The Book on Adler* in 1846. He kept polishing the manuscript, writing new prefaces and adding footnotes almost until he died, but he never published the entire book. Pieces from it were printed here and there, but the bulk remained among his papers. Lowrie's translation represents a large amount of diligent work, a careful use of corrections (some of them Kierkegaard's), skillful editing and selection. It reads exceedingly well and is a fitting addition to English-language Kierkegaardiana.

Kierkegaard does not judge directly the truth or falsity of Adler's claim to a revelation. For those who think the Dane an antirationalist, it would be well to meet him here developing the implications of Adler's statements, then showing that these are incompatible and hence that not everything Adler says is true. This conceptual development of various possibilities implicit in Adler's affirmations is an instance of a practiced logical talent discovering the niceties of the meaning of the God-relationship. Kierkegaard had extraordinary capacity for analysis of meanings and infinite patience in ferreting them out. The confusions within religious discourse were not limited to Adler. Kierkegaard broadens his attack to include confusions introduced by politics, philosophy, being an author—especially as these are thought somehow or other to have subsumed or replaced ethical and religious concern.

Lowrie's title for this volume is appropriate enough but it is well to remember a title projected by Kierkegaard: "The Religious Confusion of the Present Age." Adler proves to be an instance of a confusion which certainly is still with us. For this reason the volume deserves serious study. It is a help to Kierkegaard scholars, but, more tellingly, it gives the clue to the situation in which even the churches and pastors help compound the confusion rather than dispel it. For in our day too the confusion of categories seems to be one of the conditions for the prosperity of organized religion but also at the same time the very condition that makes that prosperity so illusory.

PAUL L. HOLMER.

Sentimental Dionysiac

WALT WHITMAN RECONSIDERED. *By Richard Chase. William Sloane Associates, $3.75.*

IN any year such as the current one when the entire literary world is united in celebration of an event like the centennial of Walt Whitman's *Leaves of Grass,* there is bound to be a considerable amount of unintentional coattail riding. There has been a spate of books on Whitman and his works. He has been reappraised, re-evaluated, reinterpreted and, in the case of Richard Chase's book, reconsidered. This is bound to give rise to a certain degree of duplication. Only so much is known about *any* biographical subject, and at a time like this all material gets a very thorough going-over.

The Whitman celebration got off to a magnificent start early this year with the publication of Gay Wilson Allen's definitive study, *The Solitary Singer.* Allen said once and for all, many critics feel, everything that needs to be said about Whitman. In a way this is unfortunate since it relegates worthwhile minor works like Chase's *Walt Whitman Reconsidered* to the department of anticlimax.

Not that Chase has nothing interesting to say. He propounds and develops several interesting and original ideas, but they are, when looked at in a broad way, the exploration of fine details. His discussion of Whitman as essentially a *comic* poet is a good case in point.

It goes without saying that Chase does not think of Whitman as being "comic" in the sense that Lewis Carroll or W. S. Gilbert were comic. He means, rather, comic in the sense of celebrating Dionysian mysteries, but with a heavy overlarding of American sentimentality. There is a total rejection in Whitman of the two standard props of the more obvious types of comedy —money and domestic fidelity. Combine this idea with his tendency toward cruelty and you have in Whitman the same type of comedy—albeit with a different complexion—that is found in Twain and Melville and even in Thoreau. Understanding this, we are able to see through Mr. Chase's eyes a moving and accurate glimpse of the real tragicomic meanings and motivations behind poems like "Song of Myself" and "Out of the Cradle Endlessly Rocking."

This is a worthwhile book, brief but to the point. The author avoids as much as is feasible a mere retelling of the Whitman stories that are now so widely available. He concentrates on Whitman's mind, and since his own is imaginative and well ordered he comes up with a provocative series of observations. It would be a pity if his book were lost in the shuffle of this centennial year, losing its deserved place to less profound if more spectacular volumes.

ROBERT H. GLAUBER.

The Right Rights

THE FIFTH AMENDMENT TODAY. *By Erwin N. Griswold. Harvard University Press, $2.00; paper-bound, 50 cents.*

ZECHARIAH CHAFEE once said of certain conservatives that had they been present at the creation they would have cried, "Let us conserve chaos!" Erwin N. Griswold, dean of the Harvard law school, is a conservative, but he is miles apart from Chafee's classification. In this little book he is concerned with the values of what he terms an old friend, the Fifth Amendment. It is made up of three speeches on the subject the dean delivered in 1954.

In his preface the author invites reading by disclaiming any attempt at a scholarly essay. The book does, however, fulfill the expectations of those who know the dean as a scholar noted for his lucidity as a teacher. The three chapters are not interrupted for invective nor cluttered with cleverness. They are in readable, nontechnical language, dispassionate but also persuasive.

Dean Griswold names no names except in praise, but he makes clear the shortsightedness of the common remark, "I don't like the methods, but . . . ," reminding us that procedure (the lawyer's word for method) is the protective bulwark of the individual, especially from the encroach-

ment of the state. A thoughtful reader might conclude that professors, preachers and editors were insufficiently concerned when the procedural rights of assumed criminals were ignored in the Kefauver investigation. Most of us would assent to the author's conclusions: "Committees I am willing to accept. Subcommittees of one give me pause. . . . Legislative investigations are not a part of show business. Witnesses should not be required to testify in order to provide a spectacle for the public" (pp. 30, 47).

The author faces squarely the common assumption that the claim of privilege against testifying is an admission of guilt. In the first chapter he illustrates with hypothetical cases, as only a good law teacher can, that an innocent person might properly claim privilege. His criticism of the Supreme Court's doctrine of waiver shows why some well advised witnesses have refused to answer questions that appear to the public to be innocent and only preliminary. In the third chapter he suggests that before concluding that the claim of privilege is tantamount to a "yes" answer, we should ask two questions: (1) What is the nature of the question asked? (2) What is the nature of the tribunal before which it is asked? The argument is persuasive that refusal to answer has least significance when the question is in the area of opinion and political belief, and when the tribunal is not judicial.

This small book offers wisdom to every intelligent reader. The legislator will find here food for thought and also specific suggestions. The college president and trustee will find new light on the problem of the accused professor, who should be judged "on the basis of what he actually knew, and not facts that we learned later that were not known to him," and whose being "obtuse and naive is a very different thing from being a traitor or a spy." The minister may be startled to note the extent to which the basis of the Fifth Amendment rests on the Christian concept of the dignity of the individual—and conversely the importance of the Fifth Amendment to the protection of that dignity. This basis and importance are suggested by Dean Griswold's assertion: "In the long run, ideas are more powerful than more tangible weapons. And the idea of due process has been a very fruitful and pervading one in our history. . . . Perhaps the essential thought can be put by saying that due process has some application wherever men feel a sense of injustice" (p. 37).

W. DEAN HOPKINS.

CORRESPONDENCE

N.C.C. and P.O.A.U.

SIR: Ellis Dana, my friend and colleague, in your Aug. 3 issue expresses a wish for the denominations and National Council to get behind P.O.A.U. "in a big way." May I suggest that if organizations —denominations, National Council, state and city councils—do *not* officially support P.O.A.U., good rather than harm is done?

The fact that P.O.A.U. has one purpose, a purpose which can be heartily supported by individuals so minded, leaves it and them free to act in any area or direction which they may desire.

Were organizations such as those mentioned to give official support, it could both hamper P.O.A.U. and create in many communities tensions which do not now exist.

There are, in every community, certain projects which should not be sponsored by federations of churches, but by individuals. This is definitely one of them. One could easily mention others. The criterion is still the familiar and sound one, "What can best be done officially together."

HUGH CHAMBERLIN BURR.
Federation of Churches,
Rochester, N. Y.

SIR: In your Aug. 3 issue Ellis H. Dana calls attention to the need for more recognition and support for the work of P.O.A.U. I greatly share the conviction of the writer. We must take a more aggressive stand in our organized Protestantism. The challenge we are facing from political Romanism is so serious that controversy cannot be avoided. In the battle for men's minds we are losing ground. It is not merely a matter of controversy; it is a matter of winning the battle for freedom all over again.

P.O.A.U. is one of the best answers we have. It deserves far more attention and support than it has received thus far.

G. WEIR HARTMAN,
Executive Minister.
Council of Churches,
Erie, Pa.

Judgment

SIR: Henry P. Van Dusen's "Caribbean Holiday" (Aug. 17) is evidence that an ecclesiastical expert can learn something about churches if he goes far enough away from home. His analysis of the so-called "fringe sects" at least attempts to be fair and understanding. However, contrary to Dr. Van Dusen's statement, the "fringe sects" are continuing original Protestantism while ecumenical Protestantism ("our type of Protestantism," as he calls it) is an entirely new development within the Christian movement which is neither Roman Catholic nor Protestant. Indeed, insofar as neo-orthodox theology is the common denominator of most of its leaders, one might question if it is even Christian.

In spite of whatever intellectual limitations the "fringe sects" are supposed to have (I personally have been more impressed by the intellectual limitations of the ministry of "our type of Protestantism" where one expects to find scholarship) the "fringe sects" are both Christian and Protestant. They are, as Dr. Van Dusen admits, nearer to the thought and life of original Christianity.

Our ecclesiastical experts would do well, not only to investigate the "fringe sects," but also to take a good look at the cults, such as Unity and Christian Science. The growth of groups like these is a judgment on "our type of Protestantism."

IRVING E. HOWARD.
New York, N. Y.

SIR: I am sure that all members of the "fringe sects" will be happy to learn that they were discovered by "the president of Union Theological Seminary" while he was gracing the Caribbean regions with his semi-incognito "pure holiday" presence. And his magnanimous admission that while these groups are "on the fringe . . . of [our] ecumenical Protestantism" it "is by no means so certain" that they are on the fringe of "authentic Christianity" should throw them into ecstasies.

The spectacle of us "ecumenical" Protestants sitting at the feet of "Adventists, Pentecostals, Church of God, Holiness, even Jehovah's Witnesses . . . not to judge . . . but to learn" is almost overwhelming until the real reason is revealed in the final and punch line: "Above all, to seek to draw them into [our] larger community of Christ's followers." It is too bad that these groups are so different from us—and yet so successful.

SIDNEY E. MEAD.
Federated Theological Faculty,
University of Chicago.

Heresy

SIR: I have just read in The Christian Century that the Rev. George P. Crist, Jr., has been suspended from the Lutheran ministry, this action resulting from certain doctrinal deviations on Mr. Crist's part. It is most unfortunate that Mr. Crist did not have a copy of my recent book, *Dear Charles: Letters to a Young Minister* (reviewed Aug. 3), to use as a guidebook in the midst of this ministerial storm.

On the other hand, Mr. Crist appears to be an obstinate young man with an overdose of a forgotten quality called "integrity." In which case, the suggestions of the Rev. Prof. Astute would have availed him little. When a man has so little concern for "getting ahead" in the ministry as has Mr. Crist, it is difficult to advise him.

WESLEY SHRADER.
First Baptist Church,
Lynchburg, Va.

SIR: Regardless of the guilt or innocence of the three alleged heretics from Wisconsin, your editorial "Heretics in Wisconsin" (Aug. 17) is unfair on three counts.

1. You indiscriminately assume that all "heretics" are discoverers of truth not yet

understood. To exalt all "heretics" as budding Martin Luthers is as illogical as to condemn them as reincarnated Arian anti-Trinitarians.

2. You confuse the liberty of the United Lutheran Church with laxity. Surely there is a distinction between what is Christian and what is non-Christian. Like the distinction between right and wrong, Christian and non-Christian might involve shades of gray, but what sort of ethics would result from a complete rejection of standards on right and wrong?

3. Because some "heretics" remain safe in silence, you contend that preachers of heresy should go free. I suppose that, because of an occasional perfect crime, you would champion the release of confessed murderers and robbers.

JOHN E. BERGER.
Messiah Lutheran Church,
Newton Falls, Ohio.

June 8 Issue Reaches India

SIR: Fourteen million dollars for the new National Council of Churches building in New York city! (See Christian Century for June 8, p. 688.) Thirty million homeless people in the world. (Same issue, p. 692.)

Is there any connection between the two? Do bigger and better buildings and greater organization at the "top level" make for better Christians at the bottom?

I wonder what Jesus, who cared for the hungry, thirsty, naked and sick, is thinking.

EMMONS E. WHITE.
Diocese of Madura and Ramnad,
Church of South India,
Pasumalai, South India.

Parks, Trees and Debaters

SIR: As usual (Aug. 17), the woman gets the last word. Lois Crisler's defense in the face of the "Lumbermen's Reply" to her article "Loggers' Loot in the Olympics" (July 27) is also the "last word" in basing an argument on an emotional approach to a problem. Mr. Stevens, in answering for the lumbermen, by-passed no question, but had the facts and figures to prove the point.

Not only does Mrs. Crisler excel at by-passing the question she accuses Mr. Stevens of by-passing, but she is downright insulting in her remarks. Not only did she unfairly attack the centuries-old study of forestry by saying that it used a loaded vocabulary, but she continues in her rebuttal to pull up things like "dust-in-your-eye pitches" and accuses some of the most serious students of forestry of being out to make a fast buck. Her accusations are, almost without exception, untrue and unfair, obviously based on a cursory examination of a situation which some of the best scientific men in both industry and the federal government are seeking seriously to understand and evaluate.

To my mind it is Mr. Stevens who is the evangelical, in full possession of the facts of stewardship as they relate to the gospel. Mrs. Crisler is the sectarian, carried away by well intentioned emotional appeal.

THOMAS L. AUER.
(Formerly with the U. S. Forest Service.)
Zion Lutheran Church,
Loogootee, Ill.

SIR: Lois Crisler has ably presented the threat to the Olympic national park in northwest Washington. The situation she describes is so characteristic of national trends that every American ought to give it careful analysis. Those who are striving hard to save some of the inspirational original landscape of America are really striving to build a high-type civilization in our country. In our enthusiastic national scramble for the dollar, with which we are so preoccupied today, we have too much lost sight of those influences in our lives which make for what we dream of as a proper civilization.

Today we are desperately trying to protect the national park principle against the selfish wishes of those who would exploit these areas for private gain and against certain governmental personnel who are drunk with the power of huge appropriations.

OLAUS J. MURIE,
President.
The Wilderness Society,
Moose, Wyo.

SIR: Objectivity tends to vanish amid such impassioned appeals as Lois Crisler's and the barbed and bitter rejoinder of James Stevens. Mine has, at any rate. And you can chalk up a victory for ardor in its battle with "the figures." Truth sometimes finds a happier home in convinced passion than in statistical sarcasm.

Mr. Stevens' letter is one of the most revolting examples of what Robert Bendiner, in a recent *Reporter,* called the "engineering of consent." Stevens calls his a "scientifically formed faith." Should some of our concerned church "engineers" take liturgical lessons from this loyal lumberman? Or is this, perhaps, a public relations euphemism for buck-fever (sawbuck-fever, mayhap, what with inflation and the lumbering context)?

Yes, I think Mrs. Crisler caught an inspired metaphor when she calls Mr. Stevens' jargon "dust-in-your-eye pitches." I suggest it's *saw*dust. For all his letter indicates is the clever attempt Mrs. Crisler foretold—the engineering of our consent. The pat formula phrases are there in abundance: "overmature," "harvesting," "impartial survey." Isn't his letter an example of just what Mr. Stevens is paid for—that of *precluding* impartiality?

These neat public relations pitches have a familiar ring. Stevens, for instance, speaks of a "survey of land-use potential." How neatly he turns the very thing Mrs. Crisler warns of into positive thinking. But what is such a survey but a judgment by profitability and utility? Certainly, judged by these standards, the trees must fall; monuments, even nature's monuments, have little pragmatic purpose. And even less profit. All that is missing is a sweet picture of all the little white houses which could be built for the homeless multitudes with this overmature, rotting, wasted timber.

And Mrs. Crisler has the daring to challenge the motives of these "friendly lumbermen" (saith Stevens), whom we should clasp to Christian bosoms for providing hunters and fishermen with protection against nature's cruelties—in specially constructed shelters on neatly disciplined lumber farms.

Board feet are quoted and requoted in Mr. Stevens' letter, all attesting the friendly lumbermen's miraculous providence. But can something be concealed here? Our forest farms in the south have impressive board feet figures too—board feet which go into orange crates, pingpong paddles and sawdust products, but very little into first-class lumber. Yet these second and third cuttings provide ample statistics, to use as one will. I don't know at first hand what is happening out west, but I still distrust easily manipulated and well paid figures. It all adds up to a determination to find out what really is happening.

I myself must confess to a past period of consent engineering, of public relations. To my everlasting shame, that included a lumberman's commission which I, too, wrote in the scientific faith of dollar duress. Expiation is the only word I can think of to describe the motivation behind this letter —and the others, to legislators, which will follow it, almost certainly in Mrs. Crisler's cause.

Chicago. E. A. VASTYAN.

Perspective

SIR: Come, come, let's have a little perspective on the business of missions in Africa and anywhere else! The reference is to the Century's own reviewer and his cynical outlook (Aug. 17, p. 949). Given this view, how would Jesus himself have stacked up with twelve converts and one of these going wrong? On the other hand, Wendell Willkie found the most trusted Westerners in every Asiatic country he visited to be the missionaries. And why should our missionaries have to satisfy the standards of casual travelers and even of anthropologists? What went they out for to see? I am reminded of the story of the tiger hunter who said he didn't see a single missionary during a six months' stay in India and of the missionary who hadn't seen a single tiger in six years.

It's perspective the reviewer needs. Can you have the changed society without the converted individual to start with who may have begun as a ragged child in a "far-off Sunday school"? The despised mission study books record changed lives, individuals, families, villages; what is wrong with that? But to go deeper, consider how it is that Christianity effects these changes when other religions do not—that is, consider why we have Christianity at all, either as church or mission. People who have heard the story of Jesus suddenly feel differently about themselves; they begin to feel good for something and they forthwith

set about changing things. They also find that they feel differently about their neighbors; they begin to have faith in man; then they demand justice and equality and peace.

How did all this modern revolution business get started anyway? It came from missionaries in little raggle-taggle schools (plus a few Christian colleges) teaching about freedom out of the New Testament and the Declaration of Independence until all over Asia there grew up a profound disgust with life as lived and a great stirring to have things better. And so there are Christian churches in all lands but four; and there is a World Council of Churches and a United Nations. Neither of these could have come without the missionary movement.

RODERICK SCOTT.
Olivet College,
Olivet, Mich.

Comity Stressed

SIR: I have just read your editorial (Aug. 10) on the Methodist rural life conference. Apparently Religious News Service failed to report that what I said was that more than 10 per cent of the Methodist *charges* have fewer than 100 members. "Charges" in the Methodist Church is the word used to designate one or more churches organized with a single quarterly conference and served by a pastor. I do not know how many Methodist churches have fewer than 100 members. The percentage is certainly much higher than 10.

Furthermore, in my proposal I mentioned not only a vigorous evangelistic program and merging of very small churches, but also "an exchange of fields through comity agreement." I regret that R. N. S. failed to report this proposal, but it was definitely a part of the speech. Very definitely, therefore, I feel that your concluding paragraph was irrelevant and based upon lack of information.

ROY A. STURM,
Superintendent.
Division of National Missions,
The Methodist Church,
New York, N. Y.

Disappointing Results

SIR: As you pointed out in your Aug. 10 editorial, small churches are not just the bane of the Methodists. Our denomination is mainly made up of just such small congregations. I believe your editorial expressed the ideal solution, but after serving three such churches, the answer isn't as practical as it sounds.

People in the rural areas still have a denominational loyalty which is hard for any pastor to banish. In fact, there are communities which have tried uniting and the results were disappointing as the attendance at the one did not exceed or even equal the attendance of the churches which it replaced.

EDWARD E. LYONS.
Church of the Brethren,
Burnettsville, Ind.

Coming September 12 · · ·

The NEW book by
Walter Russell Bowie

THE STORY OF THE CHURCH Illustrated by Clifford Johnston

From the time of Christ to the present day—the story of the Church sweeps across these pages. Writing chronologically and without denominational bias, Dr. Bowie swiftly weaves together the significance of such events as a little group of discouraged men praying in a certain upper room, a mighty pagan emperor entering battle with a prayer to the Christians' God, an English monk sturdily swinging an ax into a sacred German oak, a patient prisoner laboring fourteen years upon a book, and a poor cobbler with a daring dream, working with a map spread out before him.

Combining his profound knowledge of theology and church history with the vivid use of detail, Dr. Bowie brings *every* Christian a clearer understanding of the past—and purpose—of his Church, giving him inspiration and courage to take his place proudly in its present—and future! $2.95

Don't miss this companion book:
THE STORY OF THE BIBLE

From Genesis to Revelation, the timeless stories of the Bible told with all their might and majesty, with all their power and pageantry. *20 full-color* Copping illustrations.

"It is the distinctive feature of Dr. Bowie's work that he accepts without reservation the view of the Bible upon which most modern scholars are agreed, and presents this view without concealment, evasion, embarrassment, or apology. . . . Can be read with profit and delight by anyone above the age of twelve."—*Christian Century.* $3.95

And for Younger Readers:

THE BIBLE STORY FOR BOYS AND GIRLS
Old Testament
The epic stories of the Old Testament brought to life with beauty, reverence, and simplicity. Ages 9-13. *Illustrated in color.* $3.50

THE BIBLE STORY FOR BOYS AND GIRLS
New Testament
Here, in a simple and beautiful retelling, is the most significant story of all time—the story of Jesus and his followers. Ages 9-13. *Illustrated in color.* $2.50

Get *your* copy today at
Your Favorite Bookstore
ABINGDON PRESS
Publisher of *THE INTERNATIONAL LESSON ANNUAL—1956*

NEWS of the CHRISTIAN WORLD

Reverse Ruling on Sectarian Homes

Appeals Court Decides Pennsylvania's Payment for Care of Its Young Wards Is Constitutional

PITTSBURGH, Aug. 22.—The decision by an Allegheny county judge last year that use of public funds to support dependent children in sectarian institutions is unconstitutional in Pennsylvania has been reversed by a three-judge common pleas panel to which an appeal was referred. (See The Christian Century for Aug. 18, 1954.) The panel held that such funds are not contributions to the institutions, but support payments for wards of the county. It ruled that in paying for the keep of children in sectarian institutions the state is only discharging its duty to support its dependents for whom adequate state-owned facilities do not exist. The original injunction suit in the case was filed in 1951 by five citizens with the concurrence of the local chapter of Protestants and Other Americans United for Separation of Church and State. Affected by the new ruling are 750 children for whose support the state pays about $250,000 annually to eight Roman Catholic and two Protestant homes.

United Presbyterians Attend 50th Mission Observance

In August 800 mission-minded United Presbyterian delegates gathered on the campus of Westminster College, New Wilmington, Pa., to observe the 50th anniversary of the New Wilmington Missionary Conference. When it was organized with an attendance of 200 in 1906, the conference was characterized by R. G. Ferguson, then president of the college, as a "ship well launched." Many oldtimers from churches and the mission field were present during the eight-day anniversary session to hear addresses by A. E. Kelly, past moderator of the United Presbyterian General Assembly; Addison H. Leitch, president-elect of Pittsburgh-Xenia Theological Seminary; and Mills J. Taylor, anniversary chairman. Institute and study sessions were conducted by leaders in the fields of foreign and home missions.

Windows Depict Jewish Contributions

The religious, civic, philanthropic and economic contributions made by Jews to America through three centuries are illustrated in four attractive stained-glass windows in a new chapel at Wilkins and Shady avenues, Pittsburgh. The larger theme of the whole of Jewish history will be depicted in the windows of the sanctuary which eventually will adjoin the chapel. The chapel windows were devised by Rabbi Herman Hailperin of the Tree of Life congregation here.

New Services for Homeless Men Inaugurated

On July 14 the Lutheran service society of western Pennsylvania dedicated its new social service center for homeless and unemployed men at East Carson and 24th streets, South Side, Pittsburgh. A building remodeled at a cost of $175,000 contains chapel, workshop, dormitory, kitchen, dining room and retail store. There the society will also carry on the industrial program it has been operating in smaller quarters for the past 25 years. Chester A. Holmquist is the executive director. . . . Pittsburgh's Salvation Army also has a new rehabilitation center for homeless men, which it dedicated Aug. 5. Located at 44 S. 9th st., it combines work formerly carried on in the North Side and Lawrence areas under the direction of Maj. William Charron.

Announce Series of Pulpit Changes

Recent pulpit changes in Pittsburgh: William R. Shannon, senior assistant rector of Calvary Episcopal Church, to the Church of Our Savior in Colorado Springs, Colo., succeeded by Griffin C. Callahan of St. Peter's Church, Huntington, W. Va. . . . James Allen Kestle of Emory Methodist Church, to Central Methodist, Winona, Minn., succeeded by Adolph P. Weaver of Grace Methodist, Grove City, Pa. . . . Robert W. Stackel of First English Lutheran Church, to United Lutheran headquarters as director of evangelism, succeeded by Harold R. Albert of First Lutheran, Columbus, Ohio. . . . Rabbi Burton E. Levinson of Temple Sinai, to Shaare Emeth Temple, St. Louis.

And So Forth

In July came the announcement that Mr. and Mrs. Earle M. Craig of Beaver, Pa., are donating their mansion and five-acre estate to be used as a home for retired United Presbyterian missionaries.

As a result of a local court ruling, Jehovah's Witnesses here have been assessed for taxes on portions of their new $250,000 temple which are being used for parsonage, sexton's residence and guest quarters. The decision may be appealed.

Pres. Clifford E. Barbour of Western Theological Seminary (Presbyterian, U.S. A.) here has announced a campaign for $1.5 million to add a new chapel and wing which will complete the seminary's North Side campus quadrangle. The additions will free the older buildings for classroom and administrative uses.

New chancellor of the University of Pittsburgh is Edward H. Litchfield, dean of Cornell University's graduate school of business and public administration.

Death has taken four clergymen who had long and distinguished ministries in the Pittsburgh area: Walter E. Schuette, 87, head of the American Lutheran Church's Eastern district for 28 years before he retired in 1951; William Verner Nelson, 70, pastor of First Christian Church, North Side, author of several hymns and vacation school manuals; Daniel H. Thomas, 78, formerly a presiding elder in the A.M. E. Zion Church's Allegheny conference; and Edward H. Miles, 85, who during his 41-year ministry served Evangelical United Brethren congregations in Pittsburgh.

Lawrence L. Pelletier, currently professor of government at Bowdoin College, Brunswick, Me., has been elected 16th president of Allegheny College, Meadville, Pa.

O. M. WALTON.

Disciples Attend World Assembly

Eight Thousand Gather in Toronto for 5th Such Convention—Evangelism and Unity Are Featured

TORONTO, Aug. 22.—More than 8,000 Disciples of Christ from 32 countries have been in Toronto the past week for the fifth assembly of the World Convention of Churches of Christ, held in Maple Leaf Gardens. The local arrangements committee was drawn chiefly from the one Disciples congregation in Toronto—Hillcrest Church of Christ, which has a membership of only 400. To copy a Churchillian phrase, never was so much work of arrangement done by so few for so many. They accomplished the almost impossible under the leadership of their pastor, Herbert J. Simpson, and he with a broken leg in a cast since last March. Jesse W. Bader of New York city was organizing secretary for the assembly.

Toronto's mid-August weather was as hot and humid as the weather in Evanston for the World Council of Churches' assembly just one year ago. But Evanston provided for the sweating delegates a shaded campus, with lawns and shrubbery and lake beaches near by. Not so Toronto. Maple Leaf Gardens—a hockey arena—presented only concrete walls and floors, crowded lobby and ramps, all set in the heart of a sweltering city. However, the delegates endured it all patiently and on the whole seemed to enjoy it.

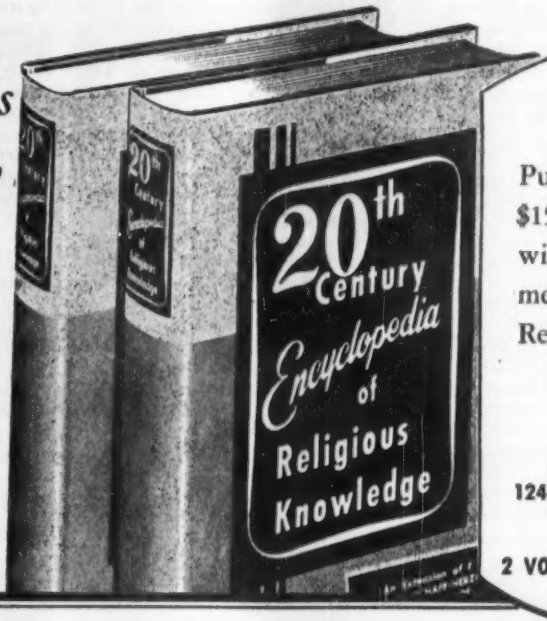
Study, but No Resolving

This assembly was mainly an occasion for fellowship, inspiration and study. Months of work had gone into preparing the tentative reports of important commissions and committees. The Disciples made it clear to themselves and to all who would listen that Christian unity is for them a paramount objective. They emphasized their conviction that "the name Christian without denominational prefix should be the distinguishing name of all followers of Christ." As an early-to-bed and early-to-work church secretary since his student days in Kansas, Jesse Bader just naturally saw to it that the convention began its days right. The study breakfasts were held in a pleasant setting—Toronto's Royal York hotel, largest of its kind in the British commonwealth.

Eleven study groups considered the nature of the church, the place of theology in the church, baptism, the Lord's Supper, the Christian ministry and the Christian hope. Papers on these subjects had been prepared in advance. The general response of the delegates indicated that the choice of these themes and the discussion and study which followed their presentation were the most rewarding part of the convention program.

Following the pattern of previous assemblies, this one did not receive or debate resolutions. It did not hammer out findings or recommendations. Through group and general meetings the delegates did, however, form a wider and deeper knowledge of the Christian faith. They became more sure of

A memorable event in religious book publishing, and **THE FINEST GIFT** *the Religious Book Club has ever offered...*



FREE...

Published this Fall at $15.00 per set, but given without charge to new members who join the Religious Book Club now.

•

510 CONTRIBUTORS
1248 DOUBLE-COLUMN PAGES
1,000,000 WORDS
2 VOLUMES, REGULARLY $15.00

The publication in the fall of 1955 of this much-needed reference work marks the completion of a monumental project begun five years ago by a group of twelve dedicated scholars headed by Professor Lefferts A. Loetscher, the eminent church historian of the faculty of Princeton Theological Seminary. Such a new, contemporary encyclopedia is needed because of the discovery of new source material, the rise of new presuppositions and techniques, both in scholarly research and in the practical strategies of church administration and parish work, far-reaching cultural and social changes which have altered in important ways both the contents and the structure of theological disciplines, and a multitude of new institutions and personalities.

AND NOW **. . . that the volumes are ready for publication the Religious Book Club is offering them without charge to new members who wish to try the advantages of Club service for a year, such advantages as NO DUES • NO FEES • NO MINIMUM NUMBER OF BOOKS TO BUY • FREE MONTHLY BULLETINS BRINGING NEWS OF *ALL* THE NEW RELIGIOUS BOOKS • TOP QUALITY BOOKS AS CLUB SELECTIONS • AN ORDER FORM WITH EACH BULLETIN SO YOU CAN CHOOSE THE BOOKS YOU REALLY NEED • MEMBERSHIP CONTINUES AS LONG AFTER YOUR FIRST YEAR AS YOU FIND IT USEFUL • HANDSOME, VALUABLE BOOKS (LIKE THE *20th CENTURY ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE*, WHICH PRESENT MEMBERS ARE NOW RECEIVING AS A BONUS) WHEN YOU DECIDE TO ACCEPT CLUB SELECTIONS — ONE FREE BONUS BOOK WITH EVERY FOUR CLUB SELECTIONS PURCHASED.**

IMPORTANT SAVINGS TO MEMBERS — In addition to the gift you receive when you join the Club, and bonus books when you purchase Club Selections, you are frequently able to save money in buying the Club Selections themselves, since they are never priced higher than the regular publisher's price and are sometimes priced lower. The few cents charged for postage and shipping may be saved, if you wish, by paying in advance. The prices of Club Selections vary, depending on the size of each book, but average around $3.00. As a concrete example of the important savings you can make, members of the Club who buy four Club Selections before the end of the year will receive six books with a total value of $30.45 and they will pay only $13.85! Members are not obligated to take these books, of course, since they always have complete freedom of chioce: the Club simply recommends the book its editors believe is the most helpful or interesting for the month and members decide whether or not it suits their needs.

MEMBERSHIP WITHOUT OBLIGATION—We believe you will find this the most *practical* and *economical* way to find and buy the books you need. You can try it for a year, without obligation to buy books, simply by filling in and returning the coupon provided on this page.

RELIGIOUS BOOK CLUB, Dept. CC-700
76 Ninth Avenue, New York 11, N. Y.

Gentlemen:

You may enroll me as a member for one year and send me at once my free copy of 20th CENTURY ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE and the monthly RBC BULLETIN. I am not obligated to purchase any books. I will let you know promptly whenever I do not want the monthly Club Selection. If I decide to purchase Club Selections I am to receive an additional free book as a bonus for every four Club Selections I choose.

Mr.
Rev. _____
Mrs.
Miss.

Address _____

City _____ Zone _____ State _____

the things most surely held among them. And they deepened their knowledge of the ecumenical movement. Thus, while it is organized on a denominational basis, the Disciples world convention showed that it has developed an outreach and a concern that should bring added strength to the World Council of Churches.

A Session on Race

One of the most significant of the convention sessions dealt with the race problem. Basil Holt of Johannesburg, South Africa, who with Cleo Blackburn of Texas led the session, warned against oversimplification. He decried sentiment. He argued that much of the suffering of the underprivileged is their own fault, brought on by folly and stubbornness. Mr. Holt paid tribute to many South African church leaders who are trying to ease racial tensions in their country, and related how Anglican, Methodist and Congregational churches have led in attacks on *apartheid*. He then set segregation in a larger frame by pointing out that the western hemisphere's refusal to accept a common lot with nations in the Far East in developing the great Pacific areas constitutes segregation "at its most dangerous worst."

Mr. Blackburn admitted that 11 a.m. Sunday is in the United States the most segregated hour in the week, but he pointed with pride to the rapid progress being made by the churches and many local governments in their attacks on segregation.

Meanwhile, Premier Garfield Todd of Southern Rhodesia, former New Zealand missionary in Africa and a delegate to the assembly, was featured almost daily in press reports and interviews, which stressed approvingly the anti-*apartheid* policies, so different from South Africa's, which he is helping implement in his part of the British commonwealth. Todd addressed a number of local groups during his week here.

Comparing Christianity and communism, Harlie L. Smith of Indianapolis, director of higher education for the Disciples, pointed out that Christianity "emphasizes the worth of the individual with the state as his servant, while communism gives first place to the state and makes the individual its servant." Nelson Chappel of New York, a leader in the World Council of Christian Education, noted that communists are effectly alert to the importance of training their children. He urged the churches to make more headway with their religious education programs. "It is a great mistake to try to make religious education in the schools a substitute for adequate religious education in the home and the church," he said.

Warning from Lester Pearson

True to its theme "Our Commitment—a Christian World," the convention gave prominent place to international affairs, including on its program addresses by O. Frederick Nolde of the Commission of the Churches on International Affairs and by Lester B. Pearson, Canada's minister for external affairs.

Pearson shocked the convention when, after expressing appreciation of the currently improved international climate, he warned that the "Big Four smile" is nothing more than a good beginning; the hard core of unresolved differences between East and West continues and the professions of good faith remain to be tested. On the whole, Pearson was gloomy, and the day after his address there were critical comments, particularly from such leading Toronto clergymen as W. A. Cameron, former Presbyterian moderator, and Anglican Bishop F. H. Wilkinson.

Delegate Albert Whitehouse, director of District 25 of the United Steelworkers of America and a member of First Christian Church, Covington, Ky., reminded the convention of the struggle in progress on North America's industrial front. He dealt frankly and clearly with the problems of automation, making it plain that man is continuing to reduce himself to a minimum to make way for his machines. While predicting the six-hour day, he claimed the continuing need for eight-hour pay, and he favored the annual wage. Whitehouse urged the faithful to get into the hurly-burly of everyday life. Witnessing there, he declared, would save Christians from becoming nothing more than "members of high-minded, idealistic Sunday morning social clubs."

Stress on Evangelism

As would be expected from a convention masterminded by Jesse Bader, this one certainly majored in evangelism. The call to that field was twofold: grass roots and local, worldwide and ecumenical. Texan Lawrence Bash added a realistic note when he contrasted the vast crowds assembling to hear Billy Graham and the growth in church building and membership with the rising numbers of crimes and criminals. "I think we have one foot in heaven and the other on a banana peel of self-interest," he said. "We must gauge the success of religious revivals by asking such questions as these: Are taverns closing as new churches open? Are gambling dens going out of business? Is crime retreating?"

There was much wonderful hymnsinging. The communion services were impressive. Toronto took the convention to its heart. Churches of many denominations welcomed delegates to their pulpits. The Canadian Broadcasting Corp. made its network available to the convention on two successive Sundays. Press reports were generous and accurate.

J. R. MUTCHMOR.

"HOW-TO" BOOKS to help pastors counsel the sick...the troubled!

THE MIND AT EASE
By Alfred Doerffler

Christian pastors will want this new book of meditations, will recommend it to those in their care, because it brings to unhappy, troubled people peace of mind based on important Scripture truths. THE MIND AT EASE contains 67 devotions and prayers drawn from the beloved book of Psalms. Talks include such compelling titles as: "How Good Is God"; "Faith that Grips the Hand of God"; "The Hope of Old Age"; "The Guilt Complex Removed"; "Making the Most of Each Day". Will help direct the reader in his search for an abiding inner peace. 136 pages. Cloth, $1.95; Paper, $1.00

MINISTERING TO THE SICK
By Wm. A. Lauterbach

For young pastors, institutional workers and all who help in ministering to the sick. Appropriate prayers and devotions for thirty-five different—often difficult—situations, all deeply personal and relevant. A section is devoted to practical suggestions for the inexperienced on what to say, when to call, hospital procedure and sickroom etiquette. Includes additional text suggestions for original devotions. When your presence means so much, you'll appreciate the contribution *Ministering to the Sick* can make to your effectiveness as a Shepherd of souls. Cloth, $2.00

Books you will want to keep at hand always... will consult again and again!

Get your copy of both of these books NOW! Available at your religious bookstore.

Concordia PUBLISHING HOUSE • 3558 S. JEFFERSON AVE., ST. LOUIS 18, MISSOURI

Revivalist Notes Sound in Britain

Spurred Perhaps by Graham's Example, Evangelistic Meetings Abound—Commercial TV Approaches

LONDON, Aug. 18.—The evangelical note has been sounding loud and long in British religious circles these summer months. Conventions, summer schools, revivals and tent meetings have multiplied—no doubt under the mighty thrust that the American evangelist Billy Graham gave to personal conversion during his time with us. Graham himself led the Baptists in a vast demonstration to conclude their world congress in London in July. The Keswick Convention —always a great gathering ground for revivalists—drew 7,000 people for two weeks, with a continuous run of prayer meetings, witness assemblies and Bible study sessions. A whole string of independent evangelists are reported to be touring the country, while the gospel halls, mission rooms and independent churches of varied strains are said to be crowded out. One hears many claims about a "revival of religion" in Britain—but at the moment tangible evidence would indicate that such claims are absurd. It seems that the chief aim of our multitudes just now is to have a good holiday while the glorious summer weather lasts.

Sees Conversion of Society A Concern of the Church

The Church of England is making a valiant attempt to rethink a Christian sociology. Now that the welfare state has arrived here many Christians are inclined to think that the work of the church in society has been partially accomplished. Better living conditions for families, better working hours for breadwinners, more leisure, higher wages—the dreams of reformers of a previous generation seem to have come true. Has the welfare state usurped the place of the church? Opening the summer school of sociology at Oxford, Michael Ramsey, bishop of Durham, said that the "conversion of society" is still a prime concern of the church, and he condemned any emphasis on the "conversion of the individual" to the exclusion of that concern. Sociology stems from theology, said Dr. Ramsey, but personal religion must be at its foundation. The conference declared that the gospel imposes on the church a "responsibility toward the secular order."

British Council of Churches Fosters Ecumenical Study

Prior to the Davos meetings of the World Council of Churches, the British Council of Churches sponsored a well attended conference on ecumenical affairs for representatives from local churches. The customary range of ecumenical subjects was discussed, and reports of interest at the grass roots were encouraging. The council has grown a personality for itself within the past few years. Under its new secretary, Kenneth Slack, it promises to play an increasingly significant role in church affairs in this country. Thirty Britons participated in the Davos meetings—about a 60 per cent attendance. Council officers saw in this percentage a sign that member churches near at hand to Switzerland are taking their obligations seriously.

Britain Prepares to Welcome Commercial TV

This autumn will bring a new element into British life—commercial television. The Independent Television Authority will be a strong rival to the British Broadcasting Corp., which for a generation and more has had the field of radio and television to itself. Although the new arrangement means that we will now have "commercials" on some of our television programs, the general opinion is that rivalry will be healthy for the viewer and for the state of public discussion. The I.T.A. has signed Billy Graham for a number of appearances, and it promises to give religion a considered place in its schedules. Meanwhile, the B.B.C. is still experimenting with religion on television; so far it has failed to find the "right" formula. Oddly enough, in all the years of radio broadcasting in Britain no strong "religious radio personality" has emerged. Will television produce one, we wonder?

South African Methodist Commends Bantu Act

Pres. J. B. Webb of the Methodist Conference in South Africa has been rendering a useful service in Britain by presenting the "other side" of the much decried Bantu Education act in his country. He declares that in any case missions in South Africa were in the last stage of their involvement in formal Bantu education. They could no longer go on pretending to provide education for the Bantu in any comprehensive manner. It was time for the state to step in, he says, and in addition to providing money for education start providing it for staff and buildings. Though Dr. Webb says he is no believer in *apartheid,* he insists that the new act will give education to more Bantu than under the old system of part mission, part church control. He declares that the "right of entry" to teach the Christian faith in South Africa is assured, and that the men now in control of Bantu education are determined to give their charges a "fair deal" in education.

Honor H. H. Rowley, Old Testament Scholar

Prof. H. H. Rowley of Manchester University was honored by the Society for Old Testament Study at its summer meeting in Birmingham. He was presented with a specially bound *Festschrift,* edited by Prof. Winton Thomas of Cambridge and Prof. Martin Noth of Bonn, to which 23 scholars from 13 countries contributed. The *Festschrift* constitutes an acknowledgment on Prof. Rowley's 65th birthday of his international eminence as a scholar in Old Testament studies. Issued as a supplement to the international journal *Vetus Testamentum,* the volume is entitled *Wisdom in Ancient Israel and the Near East.* The presentation was made by Prof. Theodore Robinson of Cardiff. Prof. P. A. H. De Boer of Leyden spoke of Prof. Rowley's remarkable range of contacts with European scholars and his pioneer work in re-establishing scholarly contacts after the war. Many congratulatory messages were read after the presentation. Prof. Rowley has just returned from a lecture tour in the United States.

CECIL NORTHCOTT.

Reject U.L.C. Affiliation For Time Being

At its recent 78th annual meeting the 21,000-member American Evangelical Lutheran Church rejected "for the time being" affiliation with the United Lutheran Church in America.

Observe Centennial of American Hymnologist

Materials to be used in the national observance this year of the centennial of the birth of Louis F. Benson, famous American

NOW AVAILABLE

A twentieth-century devotional classic in attractive pocket-size format

THE Spiritual Life

By evelyn underhill

How, in the crowded hours of modern life, can we develop a technique of spiritual living? From her unrivalled knowledge of devotional literature, Miss Underhill presents the perennial, great truths of the spiritual life in simple language so that this heart of all real religion can be cultivated by every interested person. $1.75

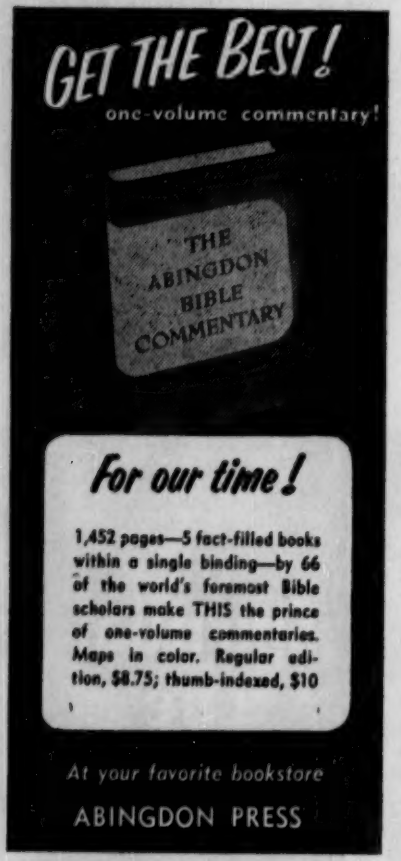
OTHER BOOKS IN THE LITTLE GOLD-JACKETED SERIES OF DEVOTIONAL WORKS—

THE CLOUD OF UNKNOWING, Anonymous. $1.75
PRAYER AND THE LORD'S PRAYER, Gore. $1.50
A GUIDE TO TRUE PEACE, *Fénelon,* Madame Guyon and Molinos. $1.50
A METHOD OF PRAYER, Kelpius. $1.50
THE CONFESSIONS OF JACOB BOEHME. $2.25
THE SPIRITUAL MAXIMS OF ST. FRANÇOIS DE SALES. $2.25
DR. JOHNSON'S PRAYERS, ed. Trueblood. $2.00

At your bookseller

HARPER & BROTHERS, N. Y. 16, N. Y.

hymnologist and author of many hymns and poems, may be obtained from the Hymn Society of America at 297 Fourth Ave., New York 10. Dr. Benson's contribution to hymnody will also be discussed in the October issue of the society's periodical, the *Hymn*.


GET THE BEST!
one-volume commentary!
THE ABINGDON BIBLE COMMENTARY
For our time!
1,452 pages—5 fact-filled books within a single binding—by 66 of the world's foremost Bible scholars make THIS the prince of one-volume commentaries. Maps in color. Regular edition, $8.75; thumb-indexed, $10
At your favorite bookstore
ABINGDON PRESS

Argue Merits of Bar Closing Law

New South Wales Voters Are Divided on Results of Plan They Adopted in February Referendum

SYDNEY, AUSTRALIA, Aug. 8.—Six months ago, following a referendum, the legal closing time for hotel bars in New South Wales was moved up from 6 to 10 p.m. Many who voted in favor of the proposal did so in the belief that it would end the so-called "6 o'clock swill" and replace it with a more "civilized" way of drinking. What has been the result? The brewers and certain sections of the press proclaim the new plan a success. Police say that drunken driving has diminished. Their statement is challenged, however, by Bernard Judd, secretary of the Church of England Temperance Society, who points out that drunkenness generally has increased considerably, in one district by as much as 142 per cent. It had been predicted that a man would drink less if the could relax and enjoy his beer in comfort, but it seems that he has merely drunk longer and deeper. Gordon Powell, a leading Presbyterian minister, declares that the 10 o'clock closing plan is "not only a failure but a disaster." Some churchmen are determined to fight for reintroduction of the 6 o'clock closing, convinced that the churches took the referendum too lightly when it was submitted to the voters.

Parliament's Sentencing of Newsmen Criticized

Much controversy was aroused recently when our federal Parliament took the unprecedented step of calling the owner and editor of a small newspaper to the bar of the House and charging them with a breach of parliamentary procedure. Specifically, it held that they had deliberately impugned the honor of a member of Parliament when they sought, by intimidation, to prevent him from making certain disclosures. The men admitted this, and were sentenced to three months in jail. Much of the criticism of Parliament's action is based on the contention that the case should have been dealt with in the civil courts. In reply Prime Minister Menzies points out that Parliament had a perfect right to do what it did, and that in such a case a mere reprimand would have been "farcical" and even a substantial fine would have inconvenienced the culprits only slightly. Julius Stone, a professor of jurisprudence and international law, maintains that Parliament would have failed in its duty to the whole community had it not taken a grave view of what it had found to be a calculated attempt to silence a member of the House.

Awareness of Laity's Role Is Growing

There is an increasing awareness in this country that laymen should play a greater role than at present in church affairs. More and more, parishes of the various denominations are laying plans to train their laymen both in general evangelical work and in the less popular door-to-door canvassing. Now a commission on the laity has been formed under the auspices of the Australian committee for the World Council of Churches, which hopes that it will become "one of the most important focal points of ecumenical activity" in the nation.

U.S. Episcopal Bishop Visits Australia

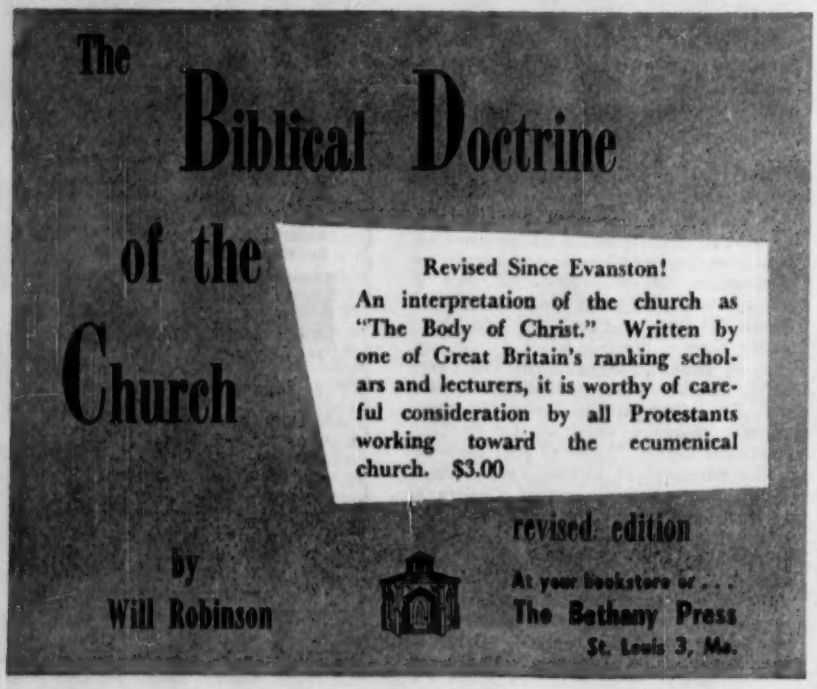
Bishop Horace Donegan and Canon E. N. West of the Protestant Episcopal diocese of New York arrived in Sydney June 17 to begin a month-long tour of Australia. At a public service of welcome Anglican Archbishop H. W. K. Mowll of Sydney referred to the American bishop's link with Australia: he is a descendant of Sir Joseph Banks, the naturalist who accompanied Capt. Cook, the first Englishman to explore Australia's east coast, on his 1769 voyage into the Pacific. Bishop Donegan delighted the welcoming audience with his talk on "The Basic Attitudes of a People." He said that Americans, a churchgoing people, were influenced by the Puritans, as is illustrated by their strict Sabbatarian views and stern ethical justice. Yet they have a strong desire for education, are generous and "intolerant of religious intolerance."

Bishop Suggests Self-Lowering Of Salaries

Speaking on industrial unrest on the Australian Broadcasting System's "Plain Christianity" series recently, Anglican Bishop J. S. Moyes of Armidale declared that men in public service, politics and business should make a "real offering in our common life" by accepting lower salaries and lifting some of the burdens created by today's high costs. Thus, he said, they would be setting an example to the entire community and helping break down the "present idolatry of money." "The idea of 'get' has invaded Australia's soul," he asserted. "There is no corruption in life like it."

And So Forth

Anglican Canon E. J. Davidson, one of Sydney's most influential churchmen, was


The Biblical Doctrine of the Church
by Will Robinson
Revised Since Evanston!
An interpretation of the church as "The Body of Christ." Written by one of Great Britain's ranking scholars and lecturers, it is worthy of careful consideration by all Protestants working toward the ecumenical church. $3.00
revised edition
At your bookstore or . . .
The Bethany Press
St. Louis 3, Mo.

recently elevated to the bishopric of Gippsland, in Victoria. At his consecration in Melbourne Bishop Burgmann of Canberra and Goulburn said that Davidson is one of those "creative, well informed and courageous leaders" of whom the Church of England in Australia stands sorely in need.

A. W. Grant, Presbyterian, is to be the first minister of the John Flynn Memorial Church at Alice Springs, Central Australia. The church is named for the late founder of the famous "flying doctor" service in that area who was also director of the Australian Inland Mission.

Australians who met Salvation Army Commissioner John Allan of the United States during his recently completed tour of this country were deeply impressed by his genial, friendly personality. Allen said he was impressed by the high standard of the Army's work in Australia.

Methodists, Congregationalists and Presbyterians have combined in a joint scheme to provide religious services for the vast, sparsely populated Northern Territory. J. Gray Robertson, convener of the Australian Inland Mission, declares that this movement will introduce a "new epoch" for the Australian churches.

ALEX. G. RUSSELL.

'Peace' Monthly Licensed

New Protestant Magazine Finds Favor with East German Authorities

EAST GERMANY, Aug. 10.—The editors of *Glaube und Gewissen* (Faith and Conscience), a new East German Protestant monthly, had no difficulty getting a license from state authorities. The reason is that the seven pastors and professors in charge all belong to the so-called "peace group" within the church—which means that in matters of "peace politics" they sympathize with the communist program. The magazine is published by the Niemeyer firm in Halle. At the same time the Magdeburg church consistory, in which Halle is located, was unable to get a license to publish a paper.

Geneva Leads to Little Optimism in East

While they recognize that the Big Four talks in Geneva resulted in a more friendly attitude between East and West, thoughtful East Germans are not too optimistic about the future. So long as the Russians occupy their territory, they feel, there will not be much chance for elections that are "free" in the democratic sense. However, discussion of the reunification of Germany continues to occupy considerable space in the press of both zones.

Pastors Help Solve Brothers' Vacation Problems

Meagerly paid as they are, most East German pastors find it impossible to lay aside money for a summer vacation. But they have been trying to help each other obtain relief from strenuous duties. Last spring the pastors' association put out a circular asking members to make rooms available to pastors from other parts of the East zone. Hundreds offered rooms, some with kitchen privileges, and hundreds of pastors took advantage of the opportunity to spend two or three weeks in different surroundings. At the same time, there was little response to the offer made to pastors by certain communist politicians: free vacations at centers in the Thuringian mountains, where "political subjects" would be discussed. Not more than 11 men accepted the invitation.

Is Cartoon Story of the Creation Good or Bad?

People here are of two minds concerning the picture books of the Frenchman Jean Effel, which illustrate the story of creation in a humorous manner. A German edition of the books has just been put out by Rowohlt of Hamburg. Some feel that Effel is using humor as a means to ridicule the biblical story of creation; others say he is simply trying to tell the story in a manner easily understood by both children and adults. This correspondent is inclined to be pro rather than con in the argument:

Ask this question:

WHAT DID THE WORLD COUNCIL SAY TO YOU?

• at the next meeting of your discussion group. And for enlightening awareness of the problems involved and as a guide to understanding the World Council documents, read this penetrating interpretation by Harold A. Bosley, host pastor and official delegate. $2

at all bookstores

ABINGDON PRESS

Reliable New Commentary

for the pastor's library

MINOR PROPHETS

By Dr. Theodore Laetsch

Important new exegetical commentary giving the minister and serious Bible student a reliable study of the political and religious history of Israel from the days of Amos to Malachi. Rich Biblical references; carefully documented sources. By the author of the well-received commentary, *Jeremiah*. 548 pages. Cloth. $5.00.

OTHER COMMENTARIES YOU WILL WANT!

JEREMIAH

By Dr. Theodore Laetsch

Widely reviewed, highly praised, one of the most comprehensive and reliable commentaries on *Jeremiah* available. A companion book to *Minor Prophets*, matching it in size and binding. Important for the pastor's library on Old Testament exegesis. 412 pages. Cloth. $5.00.

EPHESIANS

By Dr. George Stoeckhardt

A commentary on one of the richest and most valuable of St. Paul's Epistles. Also treated are problems and questions arising from the doctrines of election and conversion. 271 pages. Cloth. $4.50.

EXPLANATION OF THE BOOK OF REVELATION

By C. H. Little

A clear explanation of the Bible's most misunderstood and most misinterpreted book. Dr. Little's main purpose is to help you better understand the book's actual teaching by guiding you past the pitfalls of the many conflicting interpretations. Cloth. $2.75.

Available at your religious bookstore.

CONCORDIA PUBLISHING HOUSE • 3558 So. Jefferson Ave., St. Louis 18, Missouri

BIBLICAL HEBREW

by DR. T. W. NAKARAI
School of Religion
Butler University

A comprehensive Beginner's grammar, including dictionary, grammar, syntax and Hebrew text in one volume.

Material tested in more than 25 years teaching in a theological seminary.

"From many years in teaching Hebrew, and equipped with the finest tools of modern philological scholarship, Dr. Nakarai offers here an elementary Hebrew grammar which should convince the novice that Biblical Hebrew is really one of the simplest and easiest of languages."—Robert H. Pfeiffer, Harvard University.

For "refresher" in Hebrew; Hebrew self-taught; or used as textbook in many seminaries.

Order from: Price $4.50

SCHOOL OF RELIGION
Butler University
Indianapolis 7, Indiana

he has found that many of the pictures can be used effectively in instructing his own children and the children in church and school for whom he is responsible.

And So Forth

Church offerings in East Germany are now assigned according to plans set up by the various consistories—certain amounts for missions, music, education and so on. In Saxony, congregations are permitted to use for their own needs the offering made on one Sunday a month.

On what seem very flimsy grounds, the collection of letters written by students killed in World War II and published by the Christian firm of Wunderlich in Tübingen has been barred from East Germany. Officials charged that the letters were "militaristic."

East German professors and students are finding it next to impossible to obtain passports permitting them to study in other countries—even in countries east of the iron curtain.

Prof. Lehmann, dean of the theological faculty at the University of Halle (East zone), is preparing a history of the first Protestant church in India, now 250 years old. Titled *It Began in Tranquebar*, the book will be published in English in India late this year, in German at Berlin some time next year.

Following the success of the special lectures on Christian youth work given by the theological faculties at Tübingen and Hamburg in West Germany, similar series are to be given at Kiel in the western zone and Leipzig and Greifswald in the East.

GERMANICUS.

238 Years of Service

Well Begun is Half Done

Monsieur Dior and his brethren are not the only group interested in the New Look. The modern world changes so rapidly that "new looks" appear almost daily. Clergymen and seminarians ought to be aware of the changes which have taken place recently in their financial status. Social Security has altered the picture and the minister of the future will have a chance to have a future. It is, however, mandatory for the clergyman to provide protection for his family during the intervening years between now and retirement and thus complete his security program.
Intelligent clergymen will do well to take a good look at the "new look." Young ministers would be wise to survey the changing scene with care. Well begun is half-done!
The Presbyterian Ministers' Fund will cheerfully assist you in adjusting yourself to this "new look." All you have to do is write to:

PRESBYTERIAN MINISTERS' FUND
Rittenhouse Square, Philadelphia 3, Pa.
1717 — Two hundred Thirty-eight Years — 1955
ALEXANDER MACKIE, PRESIDENT

Growth of 'New Thought' Noted

Alliance of 20th Century Successors to Transcendentalism Says Times Favor Its Doctrines

CINCINNATI, Aug. 23.—Membership in New Thought churches in the United States has quadrupled in the past two years, it was reported at the recent 40th annual congress here of the International New Thought Alliance. This movement, which holds that all problems can be solved through "scientific prayer," considers itself a successor to the New England transcendentalism of the last century. Robert H. Bitzer of Hollywood, Calif., who was re-elected president of the alliance, declared that "troubled times and uncertainty about the future" are leading many persons to turn to New Thought, "with its beliefs in peace, personal rectitude and equanimity of soul." "New Thought is an entirely Christian doctrine, but we believe we have developed improvements in the application of the workings of Christianity," explained Dr. Bitzer. "We believe that God is all around us, instead of being a deity to be worshiped at a distance." "Work for Peace" was chosen as the alliance's official program for the next year. Lora Mae Martin, superintendent of a Cincinnati New Thought Sunday school, chided the 400 delegates for concentrating too exclusively on adults. "There should be no separation of church and Sunday school, because children are the foundation of the church," she said. The present era of prosperity is making possible the construction of many New Thought church buildings and the enlargement of others, it was reported, in many cases at costs exceeding $100,000.

Ohio Legionnaires Table Desegregation Stands

Ohio American Legionnaires, meeting in Columbus late in July, tabled two resolutions on racial segregation—one approving the Supreme Court decision banning segregation in public schools, the other opposing the "male, white" restriction on membership in the 40 & 8, Legion "fun group." The delegates adopted a resolution condemning UNESCO and asking the national Legion convention to go on record as opposed to that organization's "world government propaganda." They approved the U.S. immigration policy "as now confined in the McCarran-Walter act" and opposed the Hoover Commission recommendations that certain Veterans Administration hospitals be closed and that payments to veterans whose disabilities are not service-connected be cut off.

Survey Shows Kids' Interest In TV Declining

A second research study conducted by Xavier University among sixth-grade pupils in four northern Kentucky schools reveals that the children queried are not watching television programs as much as formerly, and that their favorite programs are Disneyland, Rin Tin Tin and the George Gobel show. They watch television

an average of 25½ hours weekly as compared with 30 in 1951, when a similar survey was made. "So long as children prefer fantasy and a dog to murder and other crimes, we have little to fear from television," the report on the survey concludes.

John Marshall Papers to be Edited by Cincinnatians

Two hundred years after the birth of John Marshall, it was announced that the famed Supreme Court chief justice's papers will be collected and edited by the Cincinnati bar association's committee on preservation of historic legal documents. The papers are widely scattered in libraries, government agencies and other places throughout the nation. Cooperating with the bar association in the project will be the University of Cincinnati and numerous national legal and educational agencies.

Tuscarawas County Backs Moravian Project

Tuscarawas county, where Ohio's only Moravian settlement is located, has accepted as its 1955 project for CROP (Christian Rural Overseas Program) the reimbursing of that organization for money (over $8,000) it advanced to the refugee settlement of Neugnadenfeld, Germany, for seeds and farm equipment. The mixed industrial-agricultural settlement, made up of farmers who fled from the east, was launched in 1946 under the leadership of the Moravian Church. Tuscarawas county Moravians contributed money for the church around which life in Neugnadenfeld centers.

And So Forth

The Salvation Army will build a $1 million Catherine Booth home and hospital on a 3½-acre site it has purchased for $42,000 in a residential neighborhood here. There will be 50 hospital and 36 maternity home beds. The Army's present haven for unmarried mothers, which it has operated for about 35 years, will be sold.

The *American Israelite,* oldest English-Jewish weekly newspaper in the nation, which is published here, is celebrating its centennial.

Christ Church (Protestant Episcopal) here has begun construction of a new $1.5 million edifice on the site of the present downtown church, erected 130 years ago.

In July construction got under way for the new Ohio Presbyterian home in suburban College Hill. To cost nearly $400,000, it will accommodate 45 residents.

"While a teacher may not teach religion in the public schools, there is no law which prevents him from teaching atheism or from attacking religion," Msgr. Carl J. Ryan, superintendent of schools for the Roman Catholic Cincinnati archdiocese, told teachers attending summer school at Miami University, Oxford, Ohio. He said that "we are making opponents of religion a privileged group."

Elected moderator of the Presbyterian, U.S.A., synod of Ohio at the annual meeting at Wooster College was Lester E. Kemper, for the past 23 years pastor of Kennedy Heights Presbyterian Church here.

Fred H. Buchholtz, Athens, Ala., pastor who was formerly chaplain of Jackson Memorial hospital, Miami, Fla., has become full-time chaplain at Lima Memorial hospital, Lima, Ohio. The service is sponsored by the ministerial association of Lima and Allen county.

EDGAR C. HANFORD.

Protestant Council Seen on Notre Dame TV Program

When the Roman Catholic University of Notre Dame in South Bend, Ind., opened its new television station July 15, the first religious program was presented by the Protestant council of churches of St. Joseph county (South Bend). It is expected that Roman Catholic, Protestant and Jewish clergy will alternate in presenting the daily "Morning Meditation" on the station.

Work Campers Help Finns Rebuild Chapel

A work camp sponsored by the World Council of Churches' youth department and the Ecumenical Council of Finland is help-

A NEW SERIES IN COLOR

"Our Children"

16mm Motion Pictures, 15 Minutes Each

FOR CHILDREN AND THEIR PARENTS

"Flying Straight"

Dishonesty can't win—even with a winning glider.

"A Clean House"

Neatness and consideration of others is part of Christian family living.

Daily Rental Rate

Color—$8.00 Black and White—$5.00

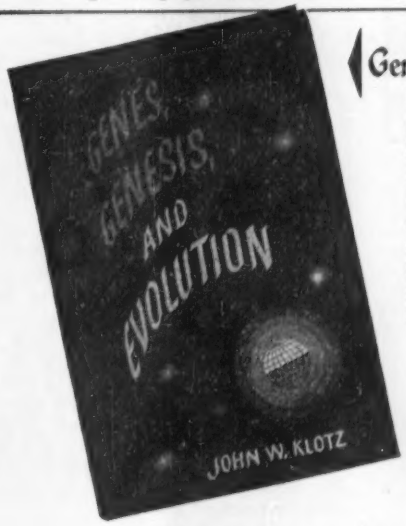
Family Films INC.

1364 N. VAN NESS AVENUE
HOLLYWOOD 28, CALIFORNIA

Clear Voices in the Quest for Truth and Certainty

Authoritative...Dependable!

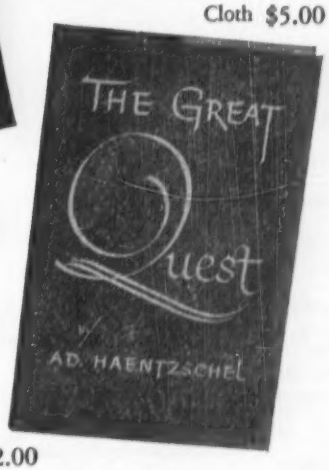
Books to enrich your understanding of the perplexing problems of philosophy, evolution and religion in the modern world!



Genes, Genesis & Evolution
by John Klotz

John Klotz, the author of Genes, Genesis & Evolution, is both a scientist and a theologian, well qualified to discuss these highly controversal subjects. His "pros" and "cons" are as objective as possible, and are especially helpful to students confronted by a bewildering mass of evolutionary theories.

Cloth $5.00



The Great Quest
by Adolph Haentzschel

A book that refers to man's efforts to determine the meaning and destiny of human life. In this book the author investigates many conflicting opinions and applies his findings to the field of values, particularly those of moral and spiritual character. Cloth $2.00

Add these books to your library! You will refer to them time and time again . . . quote from them and use the knowledge gained from these books to help others to better understanding and peace of mind in a troubled world. At your bookstore.

Concordia PUBLISHING HOUSE

3558 South Jefferson Avenue • St. Louis 18, Missouri

ing residents of a lonely Finnish fishing village rebuild their wooden chapel, destroyed in a recent severe storm. The chapel was one of the few on the hundreds of islands off Finland's southwest coast.

GOWNS PULPIT CHOIR
Satisfaction in Every Stitch since 1912
SUPERIOR WORKMANSHIP
QUALITY FABRICS
LASTING BEAUTY
Write for catalog DSI
BENTLEY & SIMON
7 WEST 36 ST • NEW YORK 18, N.Y.

WANT TO KNOW MORE ABOUT RUSSIA?
Send $1.00
for 33-page ATLAS No. H52cc of colored maps. Size 10x7½ inches. Deals with history, geography, and resources of the U.S.S.R.
SOVIET RUSSIA IN MAPS
Denoyer-Geppert Co.
5235 Ravenswood Ave. Chicago 40, Ill.

FOLDING CHAIRS
IN Steel OR Wood
FOLDING BANQUET TABLES
WRITE FOR CATALOGUE AND LOW DIRECT PRICES
J. P. REDINGTON & CO.
DEPT. 56 SCRANTON 2, PA.

MINISTER WANTED—PRESBYTERIAN CHURCH, Semi-rural, New Jersey, within commuting distance of New York. Salary $4,000, manse, plus some expenses. A growing and challenging community. Expansion program under way. Address Box 5, C/o Christian Century, 407 S. Dearborn St., Chicago 5, Ill.

IT'S EASY TO SELL Sunshine Line
You can't miss! The famous "Sunshine Line" cards sell themselves. They are America's favorite religious cards. There is a new religious awakening in America and people are demanding Christ-honoring Christmas greetings. Sell the leading religious assortments! Write today for literature on the "Sunshine Line," other leading boxes, and fast-selling Christmas items.
SAMPLE KIT ON APPROVAL
TRIUMPHANT ART PUBLISHERS, Dept. WS
Anderson, Ind. or San Jose, Calif.
Name _____
Address _____
City _____ Zone ____ State _____
☐ Please send literature ONLY

Indonesia Gets A New Cabinet

Coalition Represents 13 Parties—Three Christians Hold Portfolios—Fuel Is Added to Irian Dispute

DJAKARTA, INDONESIA, Aug. 15.—Indonesia has a new cabinet, representing a coalition of 13 parties which command 139 votes in parliament against the opposition's 80. This is a caretaker government, responsible mainly for seeing that the first national general elections, scheduled for next month, are held. Since four to six months will pass before final returns can be tabulated from isolated islands, this government should continue in power into 1956. During that time it must deal with the runaway inflation which marked the last days of the previous cabinet, and relieve the current tensions between army and government.

Protestant, Catholic Parties Represented in Cabinet

The cabinet was formed by Barhanuddin Harahap, who becomes premier. Harahap, a lawyer who headed the Masjumi (Muslim) bloc in parliament, relied heavily on the support of both Muslim and Christian parties. He has named Chairman Kasimo of the Catholic and Chairman J. Leimena of the Protestant party to the cabinet. Kasimo becomes minister of economic affairs, Leimena minister of health—a post he held in previous cabinets. The influence of both these veteran statesmen extends far beyond their cabinet responsibilities. A prominent departmental adviser has said of Dr. Leimena's role in the years immediately following the revolution: "He was the conscience of the government." Another Protestant, F. Laoh of Minahasa, was named communications minister. A conference of the East Java branch of the Catholic party held early this month called on all Indonesian Catholics to pray that the coming general elections may be free from disorders, and to have masses said in the churches for that end. It declared that the party is willing to cooperate with all other parties in the elections, is ready to assist the government to maintain law and order during them, and will persuade the Catholic community to exercise its electoral rights "correctly."

New College Will Serve Indonesian Chinese

In September a new institution, Gamaliel University, will be launched to serve Chinese here who speak only English and their own tongue and so cannot matriculate in the Indonesian-language universities. At first only a theological college will be operated, but colleges of economics and literature will be added shortly. The project is an extension of the work of the China Inland Mission. President of the institution is A. M. Tambunan, vice-chairman of the national parliament and a member of the Batak Church. Guiding spirit of the venture is Timothy Dzao (known in China as Tzao Tsu-huang), independent evangelist who will be second vice-president. Among the other officers and professors are Rev. Lie Ben-tjoan, who recently did graduate study at Union Theological Seminary in New York city, and the Rev. Pormes, an Ambonese who studied at the Los Angeles Bible Institute and is now employed by the Southern Baptist Mission.

See U.S. Favoring Dutch In West Irian Dispute

People here continue to be wrought up over the question of continued Dutch rule in western New Guinea (West Irian) at the eastern end of the Indonesian archipelago. Recently Walter Robertson, U.S. deputy secretary of state, was quoted as saying: "The people of western New Guinea are a different race from the Indonesians, so we may ask which sort of colonialism do the people there want—Dutch or Indonesian?" The *Times of Indonesia* called that a "very foolish statement" and went on to say: "[Robertson's] statement seems to presage a change in Washington's attitude in favor of the Dutch and against us. . . . There is no such thing as an Indonesian race. There are differences among the inhabitants of the islands as great as between Paul Robeson and Bernard Baruch, Chief Sitting Bull and Pres. Eisenhower. In neither case should ethnological homogeneity be the deciding factor. At the round table conference of 1949 Indonesia acquiesced in continuation of Dutch sovereignty over what for centuries has been a part of Indonesia only after assurances were given by the United States representative, Merle Cochran, that his country would press the Netherlands to make a quick transfer of West Irian to Indonesia. Our desire to see that territory reunited with the rest of the archipelago does not and cannot constitute colonialism. It is indefensibly foolish of Mr. Robertson to make that charge. It is not true. And it is going to muddy relations between Indonesia and the United States." (See The Christian Century for March 16, p. 350.)

And So Forth

Sir Kenneth Grubb of England, president of the Church Missionary Society and chairman of the Commission of the Churches on International Affairs, has been visiting Indonesia. Speaking at St. Paul's Church here yesterday, he declared that achievement of world order with justice requires a positive application of Christian principles. Forgiveness is not alone an individual virtue, he said, nor does it involve a sacrifice of essential justice when applied to international affairs. Since diplomacy records not victories but achievements, one of its essential ingredients is forgiveness.

Pres. Sukarno of Indonesia was one of the 200,000 Muslims from abroad who made the pilgrimage to Mecca this year. Together with King Saud of Saudi Arabia he traveled to the holy mountain 27 miles from Mecca. Reports say Sukarno was enthusiastically cheered in Mecca when he appealed for friendship among Muslim peoples.

Early this month representatives of the University of California came to this country to work out plans for the staffing and equipment of scientific and engineering colleges at the University of Indonesia in Djakarta and Bandung and at Gadja Mada University in Jogjakarta. A similar arrangement has already been made with the University of Indonesia's medical college.

The project is being financed to the amount of $200,000 by the U. S. Economic Cooperation Administration.

WINBURN T. THOMAS.

Liberian to Head Y.M.C.A.

Charles D. Sherman Named President of New Worldwide Executive Body

At the recent centennial conference of the World's Alliance of Y.M.C.A.'s in Paris, Charles D. Sherman, former representative of Liberia to the United Nations and its delegate to the Afro-Asian conference in Bandung earlier this year, was elected president of the new World Council of Y.M.C.A.'s, Religious News Service reports. His election took place after delegates approved a new constitution setting up the council as a permanent body with full executive powers and providing for a broad association of international youth groups. Under the previous plan, executive power rested solely in the alliance's conferences, of which only 22 have been held during the 100 years of the Y.M.C.A. movement.

Sherman, 37, is a career diplomat, a graduate of Harvard University and the University of Pennsylvania. He is an officer of the Protestant Episcopal Church's missionary district of Liberia and president of the Liberian Y.M.C.A.

The Church Roll

Prof. Georgia Harkness of Pacific School of Religion, Berkeley, Calif., is the author of the hymn chosen by the Hymn Society of America as "first choice" among 14 selected for publication from the 300 submitted in the society's quest for hymns to "express the needs and aspirations of people in the churches and communities of rural America." Title of her hymn: "God of the Fertile Fields."

Alice Otterness, formerly a staff member of the National Lutheran Council's division of student services, has become a World's Student Christian Federation secretary in Europe.

Under a grant from the Hazen Foundation, Ed Dirks, professor of philosophy at Lake Forest College, Lake Forest, Ill., has been appointed to a five-year term as associate professor at Yale Divinity School, during which he will serve also as secretary of the World's Student Christian Federation's university commission.

Julius Igor Bella has resigned as senior representative for European minority churches with the Lutheran World Federation's department of world service to become a professor of Old Testament at Hamma Divinity School, Springfield, Ohio. For the past eight years Dr. Bella has played a leading role in European church reconstruction and interchurch aid.

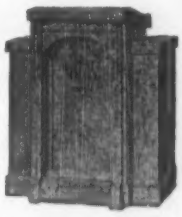
Several regional Methodist journals are getting new editors this summer. Romey P. Marshall, pastor of Trinity Methodist Church at Lock Haven, Pa., becomes editor of the weekly *North Carolina Christian Advocate,* succeeding Cecil W. Robbins, now president of Louisburg College, Louisburg, N. C. S. E. Ashmore is the new editor of the weekly *Mississippi Methodist Advocate,* succeeding Clinton T. Howell, who has returned to the pastorate. Charles A. Thompson succeeds Bascom W. Carlton as editor of the monthly *Florida Methodist.* John David Erb has been elected acting editor of *Zions Herald,* published monthly in Boston. He succeeds J. T. Copplestone, who resigned to return to the pastorate. The conference monthly *Oklahoma Methodist* has been expanded to serve a two-state area and renamed the *Oklahoma-New Mexico Methodist,* with E. L. Jorns as editor.

Melvin A. Hammarberg, for the past 15 years pastor of Arlington Hills Lutheran Church, St. Paul, Minn., has been named executive director of the Augustana Lutheran Board of Foreign Missions. He succeeds S. Hjalmar Swanson, retiring after 16 years, who will remain with the board until January 1957 to compile and record historical data on the church's missionary program.

First and second prizes in the annual seminary stewardship sermon contest conducted by the National Council of Churches' joint department of stewardship and benevolence went to two Disciples of Christ ministerial students: Daniel C. Kechel of Drake University, Des Moines, Iowa, and Rhodes Thompson of the College of the Bible, Lexington, Ky.

Harold A. Bosley, pastor of First Methodist Church, Evanston, Ill., is to give the Smith-Willson lectures Oct. 10-13 at Southwestern College, Winfield, Kan. Shortly thereafter he leaves to give a series of lectures in Japan.

Recent deaths in the field of religion: John N. Bethune, pastor of First Evangelical and Reformed Church, Philadelphia, recently named president of the Philadelphia council of churches, on Aug. 14, at the age of 44. . . . John Chambers, editor on the staff of Harper & Bros. religious book department, on Aug. 17. . . . Arthur E. Chenoweth, Methodist missionary to the Philippines 1901-14 and thereafter, until his retirement in 1935, a member of the staff of the Methodist Board of Missions in New York city, on Aug. 18, at the age of 86. . . . J. Stanley Sheppard, Salvation Army executive in charge of prison work in the eastern states 1917-51, former president of the American Prison Association, on Aug. 19, at the age of 63. Prior to his retirement in 1951, Mr. Sheppard had for 30 years conducted monthly religious services at Sing Sing prison.



For everything in fine Church Furniture

It will pay you to consider American Seating Company products when you build, remodel, or refurnish. Bodiform pews, chancel furniture, and architectural woodwork by American Seating Company craftsmen assure liturgical correctness and long service. Write for information desired.

Department 1145

American Seating Company

World's Leader in Public Seating
901 Broadway N. W., Grand Rapids 2, Mich.

GOWNS

Pulpit and Choir Headquarters for

RELIEGIOUS SUPPLIES

VESTMENTS · HANGINGS
STOLES · EMBROIDERIES
Communion Sets · Altar Appointments · Altar Brass Goods

National CHURCH GOODS SUPPLY COMPANY

CATALOG ON REQUEST

PEWS, PULPIT & CHANCEL *Furniture*

• • EARLY DELIVERY • •
WRITE FOR CATALOGUE

J. P. REDINGTON & CO.

DEPT. 12 SCRANTON 2, PA.

Many readers say they wouldn't miss Simeon Stylites for more than the price of a year's subscription to The Christian Century. A 13-week Acquaintance Subscription (only $1) may show you why. Fill out and mail this coupon.

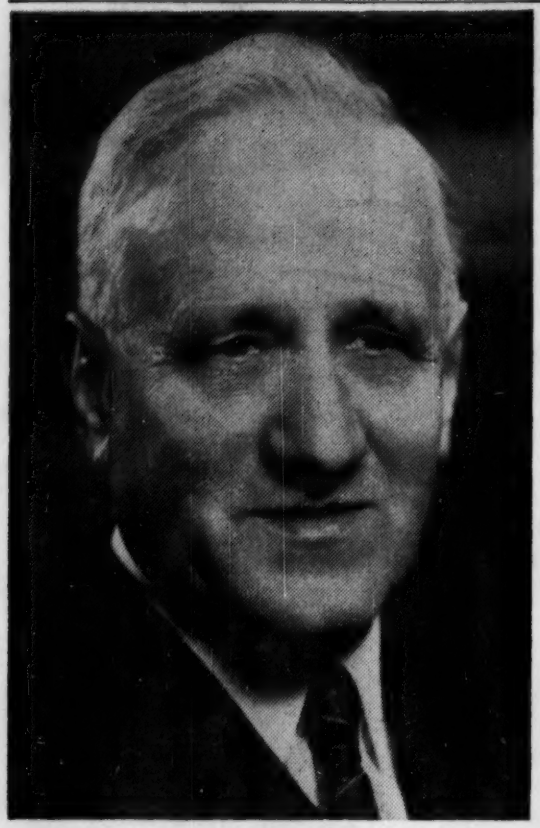
Name.....

Street.....

City.....(zone), State.....

MAIL TO THE CHRISTIAN CENTURY, 407 S. DEARBORN ST., CHICAGO 5, ILL.

Coming September 12 . . . THE NEW BOOK BY



E. Stanley JONES

MASTERY

In this book of 364 stirring inspirational readings, Dr. Jones follows closely the account in Acts and shows how we can bring the Kingdom into our own individual experience—how we can overcome the frustrations and defeats of daily life.

Jesus Christ lifted the plague of fear from the minds and hearts of men—not by slogans or tricks, but by making men and women adequate to face anything that happened to them. This spiritual ability to overcome is the mastering of life which gives true peace, true confidence, true attainment. Here, in inspirational readings, affirmations, and prayers, Dr. Jones offers guidance for this mastering—for every day in a year of abundant living.

Some of the themes:

Mastery of the Material—Mastery of Mistakes and Blunders—Mastery of Fear—Mastery of Inadequacy and Inferiority—Mastery of Confusion—Mastery of Sickness and Disease—Mastery of Sadness and Gloom—Mastery of Prayer—Mastery of Indecisiveness—Mastery of Oppression—Mastery of Loneliness

For page-a-day personal reading, for weekly study in groups, for reading and studying from beginning to end—a book that offers biblical, practical help in richer, happier living! *Pocket size. 364 pages.* $1.75

Other helpful devotional books by Dr. Jones:

ABUNDANT LIVING
Daily inspirational readings that show the way to a truly abundant life. $1.75

GROWING SPIRITUALLY
Devotional readings that tell how—with God's help—you can become spiritually mature. $1.50

THE WAY
A dynamic day-by-day guide for all who really want to follow the Christian Way. $1.50

THE WAY TO POWER AND POISE
The key to a new life—through the spiritual achievement of power and poise. $1.50

HOW TO BE A TRANSFORMED PERSON
Logical steps out of self-centered frustration into transforming Christian experience. $1.50

all pocket size

at all bookstores ABINGDON PRESS